



Printed for J. Clarke, in Duck-Lane.



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THE
Pilgrim's Progress
FROM
THIS WORLD

TO
That which is to come :

Deliver'd under the Similitude of a

DREAM:

Wherein is Discover'd,

The Manner of his Setting out,
His Dangerous JOURNEY,

AND

Safe ARRIVAL at the *Desired Country*

By JOHN BUNYAN.

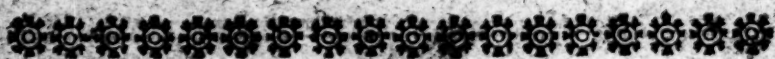
The *five and Twentieth Edition*, with
Additions of *New Cuts*.

I have used Similitudes, Hosea xii. 10.

Licensed and Entred according to Order.

L O N D O N:

Printed by A. W. for J. Clarke, at the
Golden Ball, in Duck-lane, 1758.



The Author's Apology for his Book.

WHEN at the first I took my Pen in Hand,
Thus for to write, I did not understand
That I at all should make a little Book,
In such a Mode: Nay, I had undertook
To make another; which, when almost done,
Before I was aware, I this begun;

And thus it was: I writing of the Way
And Race of Saints in this our Gospel Day.
Fell suddenly into an Allegory
About their Journey, and the Way to Glory,
In more than Twenty Things, which I set down;
This done, I Twenty more had in my Crown;
And they again began to multiply,
Like Sparks that from the Coals of Fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by your selves, lest you at last
Should prove *ad Infinitum*, and eat out
The Book that I already am about.
Well so I did; but yet I did not think
To shew to all the World my Pen and Ink
In such a Mode, I only thought to make
I knew not what: Nor did I undertake
Thereby to please my Neighbours; no not I,
I did it mine own self to gratify.

Neither did I but vacant Seasons spend
In this my Scribble; Nor did I intend
But to divert my self in doing this,
From worse Thoughts which make me do amiss,
Thus I set Pen to Paper with Delight,
And quickly had my Thoughts in black and white.
For having now my Method by the End,
Still as I pull'd, it came; and so I pen'd

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It down, until it came at last to be
For length and breadth the Bigness which you see.

Well, when I had thus put my Ends together
I shew'd them others, that I might see whether
They would condemn them, or them justify:
And some said, Let them live; some, Let them die;
Some said, *John*, Print it; Others said, Not so.
Some said, It might do good; Others said, No.

Now I was in a Streight, and did not see
Which was the best Thing to be done by me:
At last I thought, since ye are thus divided,
I print it will, and so the Case decided.

For thought I, some I see would have it done,
Though others in that Channel do not run;
To prove then who advised for the best,
Thus I thought fit to put it to the Test.

I farther thought, if now I did deny
Those that would have it, thus to grantie;
I did not know but hinder them I might
Of that which would to them be great *Delight*;
For those which were not for its coming forth,
I said to them, *Offend you I am loth*:
Yet since your Brethren pleased with it be,
Forbear to judge, 'till you do further see.

If that thou wilt not read, let it alone,
Some love the Meat, some love to pick a Bone.
Yea, that I might them better moderate,
I did too with them, thus expostulate!

May I not write in such a Style as *this*?
In such a *Method* too, and yet not miss.
My End, thy Good? why may it not be done? (none)
Dark Clouds bring Waters, when the bright bring
Yea, *dark or bright*, if they their *Silver Dew*
Came to descend, the Earth, by yielding Crop.

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Gives praise at both, and parteth not at either,
But treasures up the Fruit they yield together ;
Yea, so commixes both, that in their Fruit
None can distinguish this from that ; they suit
Her well when hungry : But if she be full,
She spues out both, and makes their Blessing null.

You see the Ways the Fisherman doth take
To catch the Fish ; what Engines doth he make ?
Behold ! how he engageth all his Wits ;
Also his Snares, Lines, Angles, Hook and Nets :
Yet Fish there be, that neither Hook nor Line,
Nor Snare, nor Net, nor Engine can make thine :
They must be grop'd for, and be tickl'd too,
Or they will not be catch'd what'er you do.

How does the Fowler seek to catch his Game
By divers means, all which one cannot name ?
His Gun, his Nets, his Lime-rwigs, Light and Bell,
He creeps, he goes, he stands ; yea, who can tell
Of all his Postures ? yet there's none of these
Will make him Master of what Fowls he please.
Yea, he must pipe and whistle to catch *this* ;
Yet if he does so, *that* Bird he will miss.

If that a Pearl may in a Toad's Head dwell
And may be found too in an Oyster-shell ;
If Things that promise nothing, do contain
What better is than Gold ; who will disdain,
That have an inkling of it, there to look,
That they may find it ? Now my little Book,
(Tho' void of all these Paintings that may make
I with this, or the other Man to take)
Is not without those Things that do excel
What do in brave, but empty Notions dwell.

*Well, yet I am not fully satisfy'd
That this your Book will stand, when soundly try'd.*

Why

The Authors Apology for his Book.

Why, what's the matter? *It is dark*; what then?
But it is feigned; What of that? I tru,
Some Men by feigned Words, as dark as mine
Make Truth to spangle, and its Rays to shine!
But they want Solidness: Speak, Man, thy Mind:
They drown the Weak: *Metaphors make us blind*,

Solidity indeed becomes the Pen
Of him that writeth Things Divine to Men:
But must I needs want Solidness, because
By *Metaphors* I speak? Were not God's Laws,
His Gospel-Laws, in *Older Times* held forth
By *Types*, *Shadows* and *Metaphors*? Yet loth
Will any sober Man be to find Fault
With them, lest he be found for to assault
The highest Wisdom: No, he rather stoops,
And seeks to find out by what *Pins* and *Loops*,
By *Calves* and *Sheep*, by *Heifers* and by *Rams*,
By *Birds* and *Herbs*, and by the blood of *Lambs*
God speaketh to him, and happy is he
That finds the Light and Grace that in them be.

Be not too forward therefore to conclude
That I want Solidness; that I am rude.
All Things solid in Shew, not solid be;
All Things in Parables despise not we,
Lest Things most hurtful, lightly we receive;
And Things that good are, of our Souls bereave
By dark and cloudy Words they do but hold
The Truth, as Cabinets enclose the Gold.
The Prophets used much by *Metaphors*
To set forth Truth: Yes, who so considers
Christ, his *Apostles* too, shall plainly see,
That Truth's to this Day in such Mantles be.

Am I afraid to say, that Holy Writ
Which for its *Stile* and *Paraph* puts down all Wit,

The Author's Apology for his Book.

Is every where so full of all these Things,
Dark Figures, Allegories) yet there springs
From that same Book, that Lustre and those Rays
Of Light that turns our darkeſt Nights to Days.

Come, let my Carper to his Life now look,
And find there darker Lines than in my Book
He findeth any, Yea, and let him know
That in his *best Things* there are worse Lines too :

May we but stand before impartial Men,
To his poor One, I dare adventure Ten,
That they will take my Meaning in these Lines,
Far better than his Lines in silver Shrines.
Come, Truth, altho' in swadling Clouts, I find,
Informs the Judgment, rectifies the Mind;
Pleases the Understanding, makes the Will
Submit, the Memory also it doth fill
With what doth our Imitations please ;
Likewise it tends our Troubles to appease.
Sound Words, I know, *Timothy* is to use,
And Old Wives Fables he is to refuse :
But yet grave *Paul* him no where did forbid
The Use of Parables ; in which lay hid (were
That Gold, those Pearls, and precious Stones that
VVorth digging for, and that with greatest Care.

Let me add one VVord more. O Man of God,
Art thou offended ? Dost thou with I-h-d
Put forth my Matter in another Dress ?
Or, that I had in Things been more express ?
To those that are my Betters [as is fit]
Three Things let me propound, then I submit.

1. I find not that I am deny'd the Use
Of this my Method, so I none abuse.
Put on thy VVords, Things, Readers, or be rude,
In handling Figure or Similitude,

The Author's Apology for his Book.

In Application ; but all that I may,
Seek the Advance of Truth, this or that Way ;
Denied, did I say ? Nay, I have leave,
(Examples too, and that from them that have
God better pleased by their VVords and VVays,
Than any Man that breatheth now a-days)
Thus to expresse my Mind, thus to declare
Things unto thee that Excellentest are.

2. I find that Men (as high as Trees) will write
Dialogue-wise ; yet no Man doth them slight
For writing so : Indeed, if they abuse
Truth, Cursed be they, and the Craft they use
To that Intent ; but yet let Truth be free
To make her Sallies upon thee and me,
VVhich way it pleases God : For who knows how
Better than he that taught us first to plow :
To guide our Minds and Pens for his Design ?
And he makes base Things usher in Divine.

3. I find that holy Things in many Places,
Hath semblance with this Method, where the Cases
Do call for one Thing to set forth another ;
Use it I may then, and nothing smother
Truth's golden Beams : Nay, by this Method may
Make it cast forth its Rays as bright as Day.

And now before I do put up my Pen,
I'll shew the Profit of my Book, and then
Commit both thee and it unto that Hand (stand
That pulls the Strong down, and makes weak ones

This Book it chalketh out before thine Eyes
The Man that seeks the everlasting Prize :
It shews you whence he comes, whither he goes ;
VVhat he leaves undone, also what he does :
I also shews you how he runs, and runs
Till he unto the Gate of Glory comes.

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It shews thee, who set out for Life amiss,
As if the lasting Crown they wou'd obtain;
Here also you may see the Reason why
They lose their Labour, and like Fools do.

This Book will make a Traveller of thee,
If by its Council thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its Directions understand:
Yea, it will make the Slothful active be;
The Blind also delightful Things, to see.

Art thou for something rare and profitable;
Wouldest thou see a Truth within a Fable?
Art thou forgetful? Wouldest thou remember
From *New-Year's Day* to the last of *December*?
Then read my Fancies, they will stick like Burrs,
And may be to the Helpless, Comforters.

This Book is writ in such a Dialect
As may the Minds of listless Men affect:
It seems a Novelty, and yet contains
Nothing but sound and honest Gospel strains.
Would'st thou divert thy self from Melancholy?
Would'st thou be pleasant, yet be far from Folly?
Would'st thou read Riddles, and their Explanation?
Or else be drowned in thy Contemplation?
Dost thou love picking Meat? Or would'st thou see
A Man i'th' Clouds, and hear him speak to thee?
Would'st thou be in a Dream, and yet not sleep?
Or, would'st thou in a Moment laugh and weep?
Or, would'st thou love thy self, and catch no Harm?
And find thy self again, without a Charm?
Would'st thou read thy self, and read thou knowest not,
And yet know whether thou art best or not,
By reading the same Lines? O then come hither,
And lay my Book, thy Head and Heart together.

JOHN BUNYAN.

THE
Pilgrim's Progress :

In the Similitude of a

D R E A M.

AS I walked thro' the Wilderness of this World, I lighted on a certain Place where was a * Den, and laid * The Goat me down in that Place to sleep: And as I slept I dreamed a Dream: I dreamed and behold, I saw a man + clothed with Rags, stand + Isa 64. 6 ing in a certain Place, with his Face from his Lu. 14. 33 own House, a Book in his Hand, and a great Psal. 38. 4 Burthen upon his Back. I looked and saw him Heb. 2. 2 open the Book, and read therein, and as he Acts 16. read, he wept and trembled, and not being able longer to contain, he broke out with a lamentable Cry, saying, *What shall I do?* * His Out-

In this Flight therefore he went Home, cry, and refrained himself as long as he could, Acts 2. 27 that his Wife and Children should not perceive his Distress, but he could not be silent long, because that his Trouble increased: Wherefore at length he broke his Mind to his Wife and Children; and thus he began to talk to them: *O my dear Wife, said he, and you the Children of my Bowels. I your dear Friend am in myself undone, by reason of a Burthen, that lieth hard upon me: Moreover I am certainly informed, * that this our City will be * This burned with Fire from Heaven in which fearful World. Overwhelmed, both myself, with thee my Wife, + He know and you my sweet Babes, shall miserably come no way of to Rain, except (the which + yet I see not) Escape us some yet.*

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some way of escape may be found whereby we may be delivered. At this his Relations were fore amaz'd; not for that they believ'd that what he had said to them was true, but because they thought some frenzy Distemper had got into his Head; therefore it drawing towards Night, and they hoping that Sleep might settle his Brains, with all haste they got him to bed; but the Night was as troublesome to him as the Day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the Morning was come, they would know how he did; he told them *worse and worse*; he also set to talking them again, but they began to be harden'd. *They also thought to drive away his Distemper by harsh and surly Carriages to him: Sometimes they would deride, sometimes they would chide: and sometimes they would quite neglect him. Wherefore he began to retire himself to his Chamber, to pray for and pity them; and also to condole his own Misery; He would also walk solitarily in the Fields sometimes reading and sometimes praying; and thus for some Days he spent his Time.

* Carnal
Physick for
a sick Soul.

Now I saw, upon a time, when he was walking in the Fields, that he was (as he was wont) reading in his Book; and greatly distressed in his Mind; and as he read, he burst out as he had done before, crying,

* Acts 16.
30, 31

What shall I do to be saved?

I saw also that he looked this Way, and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a Man named *Evangelist* coming to him, and asked, *Wherefore dost thou cry?*

He

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He answer'd, Sir, I perceive by the Book in my Hand, that I am condemned to die, and after that to come to Judgment, and * Heb. 9. I find that I am not willing* to do the first, nor † able to do the second. 27.

Then said *Evangelist*, Why not willing to die, since this Life is attended with so many Evils: The Man answer'd, Because I fear that this Burden that is on my Back, will sink me lower than the Grave; and I shall fall into **Tophet*. And, Sir, if I am not fit to go to Prison, I am not fit to go to Judgment, and from thence to Execution; and the Thoughts of these Things make me cry. † Job 26, 21, 22. Exod. 22, 14. *Isa. 30. 33.

Then said *Evangelist*, If this be thy Condition, why standest thou still? He answer'd, Because I know not whither to go. Then he gave him a † *Parchment-Roll*, and † *Conviction* there was written within, **Fly from the face of the Wrath to come.* necessity of

The Man therefore read it, and looking flying upon *Evangelist* very carefully, said, Whither must I fly? Then said *Evangelist*, pointing with his Finger over a very wide Field, Do * Mat. 7. you see yonder *Wicket-Gate*? The Man said Psal. 119, No; *Then said the other, Do you see yonder † shining Light? He said, I think 2 Pe. 2. 19. I do. Then said *Evangelist*, keep that Light † *Christ*, in your Eye, and go up directly thereto * and the shalt thou see the Gate; at which when way to him thou knockest, it shall be told thee what cannot be thou shalt do. So I saw in my Dream that found with the Man began to run: Now he had not run, at the far from his own Door but his Wife and Child word, dren perceiving it, began to cry after him to * L. 14. 16. return; † but the Man put his Fingers in his * Gen. 19. Ears, 17.

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* *They that* Ears, and ran on crying, Life, Life, Eternal
fly from the Life : So he looked not behind him, * but
Wrath to fled towards the middle of the Plain.

come are a The Neighbours also came out to † see
gazing. him run, and as he ran some mocked, others
stock to the threatened : and some cried after him to re-
World. turn : and among those that did so, there

† Jer. 20 were two that were resolved to fetch him,
 10 back by force. * The Name of the one was

* *Obsti-* *Obstinate*, and the Name of the other *Pliable*.
nate and Now by this time the Man was got a good
Pliable Distance from them ; but however, they

follow him were resolved to pursue him, which they
 did, and in a little time they overtook him.
 Then said the Man, Neighbours, *Wherefore*
are you come ? They said, to persuade you
 to go back with us ; but he said, That can
 by no means be : You dwell, said he, in
 the City of *Destruction* (the Place also
 where I was born) I see it ~~to be~~ so : And
 dying there, sooner or later, you will sink
 lower than the Grave, into a place that
 burns with Fire and Brimstone : Be con-
 tent, good Neighbours, and go along with
 me

* *Obstin.* * What, said *Obstinate*, and leave our
 Friends and our Comforts behind us ?

† *Christ.* † Yes, said *Christian* (for that was his
 Name) because that *All, which you shall for-*

* *a Cor.* *sake,* is not * worthy to compared with
 a little of that, that I am seeking to enjoy ;
 and if you will go along with me and hold
 it, you shall fare as my self, for there
 where I go is † enough and to spare, come
 † *Luke* away and prove my Words.

15. 29. *Obst.* What are the things you seek, since
 you leave all the World to find them ?

Christian.



Christian no sooner leaves the World, but meets,
Evangelist, who lovingly him greets,
With Tydings of another; And doth shew
Him how to mount to that from this below.

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*1Pet. 14. *Cbr.* I seek an * *Inheritance-Incorruptible undefiled, and that fadeth not away*; and it is laid up in Heaven, † and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my Book.

Obst. Tush, said *Obstinate*, away with your Book; will you go back with us, or no?

Cbr. No, not I, said the other; because I have laid mine Hand to the * Plow.

*Luke 9-62. *Obst.* Come then, Neighbour *Pliable*, let us turn again and go home without him: There is a Company of these crazy-headed Coxcombs, that when they take a Fancy by the end, are wiser in their own Eyes than seven Men that can render a Reason.

Pli. Then said *Pliable*, Don't revile; if what the good *Christian* says is true, the things he looks after are better than ours; my Heart inclines to go with my Neighbour.

Obst. What! more Fools still? Be ruled by me, go back; who knows whither such a Brain-sick Fellow will lead you? Go back, go back, and be wise.

† *Christian* and *Obstinate* shall for *Pliable's* Soul. *Cbr.* Nay, but do thou † come with thy Neighbour *Pliable*; there are such things to be had which I spoke of and many more Glories besides; if you believe not me, read here in this Book, and for the Truth of what is express'd therein, behold all is confirmed by the † Blood of him that made it.

† Heb. 9-17, 18, 19. *Pli.* *Well, Neighbour *Obstinate*, (saith *Pliable*) I begin to come to a point, I intend to go along with this good Man, and to cast in my Lot with him: but, my good contented Companion, do you know the Way to this Christian. desired Place?

Cbr.

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Chr. I am directed by a Man whose Name is *Evangelist*, to speed to a little Gate that is before us, where we shall receive Instructions about the way.

Pli. Come then, good Neighbour, let us be going; then they went both together.

Obst. And I will go back to my place said *Obstinate* I will be no Companion of such missed fantastical Fellows.

Now I saw in my Dream that when *Obstinate* was gone back, *Christian* and *Pliable* went *talking over the Plain; and thus they began their Discourse.

Chr. Come Neighbour *Pliable*, how do you do; I am glad you are persuaded to go along with me; had even *Obstinate* himself but felt what I have felt of the Powers and Terrors of what is yet unseen, he would not thus lightly given us the back.

Pli. Come Neighbour *Christian*, since they are none but us two here, tell me now further what the Things are, and how to be enjoyed whither we are going.

Chr. I can *better conceive of them with things un- my Mind, than speak of them with my speakable. Tongue: But yet since you are desirous to know, I will read of them in my Book.

Pli. And do you think that the Words of your Book are certainly true?

Chr. Yes verily, for it was made by him that cannot lie.

Pli. Well said, what things are they? Tit. 1, 2

Chr. There is an endless Kingdom to be inhabited, and everlasting Life to be given us, that we may inhabit the Kingdom for ever. H. 45. 27. Jo 10. 17. 27. 29.

Pli. Well said, and what else?

Chr.

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† 2 Tim. 4. 8. Chr. There are Crowns of Glory to be given us; † and Garments that will make us shine like the Sun in the Firmament of Heaven.

Pli. *This is very pleasant, and what else?*

* Isa. 1. 58. Chr. There shall be no more crying * nor Rev. 7. 16. Sorrow; for he that is Owner of the Place will wipe all Tears from our Eyes.

17. ch. 21. Pli. *And what Company shall we have there?*

4. Chr. There we shall be with Seraphims, † Isa 6. 2. † and Cherubims, Creatures that will dazzle your Eyes to look on 'em; There also you shall meet with thousands and ten thousands that have gone before us to that Place; none of them are hurtful, but loving and holy, every one walking in the Sight of God, and standing in his Presence with Acceptance for ever: In a Word, there we shall see the

* Rev. 4. 5. * Elders with their Golden Crowns: There

† Ch. 14. we shall see † Holy Virgins with their Golden Harps. There we shall see * Men that

* Joh. 12. by the World were cut in Pieces, burnt in Flames, eaten of Beasts, drowned in the Seas, for the Love that they bare to the Lord of the Place; all well, and clothed

† 2 Cor. 5. with † Immortality as with a Garment.

2, 3, 5. Pli. *The hearing of this is enough to ravish one's Heart; but are these Things to be enjoyed? how shall we get to be Sharers thereof?*

Chr. The Lord the Governour of the Country, hath recorded that † in this Book, the Substance of which is, if we be truly willing to have it, he will bestow it upon us freely.

Joh. 7. 37. Pl. *Well, my good Companion, glad am I to hear these things: come on, and let us mend our pace*

Rev. 21. 6. ch 22, 17. Chr. I cannot go so fast as I would by reason of this Burden that is on my Back

Now

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Now I say in my Dream, that just as they had ended this Talk, they drew nigh to a very * *Miry Slough* that was in the Midst * *The* of the Plain, and they being heedless, did *Slough of* both fall suddenly into the Bog. The Name *Despond.* of the Slough was *Despond*. Here therefore they wallow'd for a time, being grievously bedaubed with Dirt; and *Christian* because of the Burden that was on his Back, began to sink in the Mire.

Pli Then said *Pliable*, *Ab! Neighbour Christian, where are you now?*

Cbr Truly said *Christian*, I do not know.

Pli. At this *Pliable* began to be offended, and angrily said to his Fellow, Is this the Happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect 'twixt this and our Journey's End? *Nay if I get out again with my Life you shall possess the brave Country alone for enough to me* And with that he gave a desperate Struggle or two, and got out of the Mire, on that Side of the Slough which was next to his own House; so away he went, and *Christian* saw him no more.

Wherefore *Christian* was left to tumble in the Slough of *Despond* alone; but still he endeavour'd to struggle to that side of the Slough that was farthest * from his own House, and the next to the Wicket-Gate; the * *Christi-* which he did, but could not get out be-*an in trou-* cause of the Burden that was upon his *ble seeks* Back: But I beheld in my Dream, that a *Bill to get* Man came to him, whose Name was *Help, further* and asked him, What he did there? *from his*

Cb. Sir, said *Christian*, I was bid to go *own House* this Way by a Man called *Evangelist*, who directed

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directed me also to yonder Gate that I might escape the Wrath to come. And as I was going thither, I fell in here.

*The Promiser.

Help *But did you not look for the Step?*

Cbr Fear followed me so hard, that I fled the next way, and fell in.

+ Help lifts him out.

*Pl. 40. 4

Help. *Tbs.*, said he, + give me thy Hand; so he gave me his Hand, and * he drew him out, and set him upon sound Ground, and bid him go on his Way.

*What makes the Slough of Despond

Then I stepped to him that plucked him out, and said, Sir, wherefore since over this place is the way from the City of *Destruction* to yonder Gate, is it that this Plat is not mended, that poor Travellers might go thither with more Security? And he said unto me, This *miry Slough* is such a place as cannot be mended: It is the Descent whither the Scum and Filth that attends Conviction *for Sin doth continually run, and therefore it was called the *Slough of Despond*; for still as the Sinner is awaked about his lost Condition, there ariseth in his Soul many Fears and Doubts, and discouraging Apprehensions, which all of them get together and settle in this Place: And this is the Reason of the Badness of the Ground.

+ Isa 35. 3. 4.

It is not the +Pleasure of the King that this Place should remain so bad; his Labourers also, have by the Directions of his Majesty's Surveyors, been for above these sixteen hundred Years employ'd about this Path of Ground, if perhaps it might have been mended: Yea, and to my Knowledge, *said he* here have been swallowed up at least Twenty Thousand Cart-loads; yea, Millions of wholesome Instructions, that have at all Seasons

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sons been brought from all Places of the King's Dominions (and they that can tell say, They are the best Materials to make good Ground of the Place) if so be it might have been mended; but it is a *Slough of Despond* still; and so will be, when they have done what they can.

True, there are, by the Direction of the *The Pro-* Law-giver, certain good and substantial *mises of* Steps, placed even thro' the very midst of *Forgive-* this *Slough*; but as such a time as this place *ness and* doth much syue out its filth as it doth against *acceptance* Change of Weather, these Steps are hardly *to Life by* seen, or if they be, Men, thro' the Dizzi- *Faith in* ness of their Head, step besides; and then *Christ* they are *bemired to purpose*, notwithstanding: Sam 23 the Steps be there; but the Ground is good when they have once got in at the Gate.

Now I say in my Dream, that by this time *Pliable* *Pliable* was got home to his House. So *is got home* his Neighbours came to visit him; and some *and is vi-* of them called him wise Man for coming *sited by his* back; and some called him Fool for hazard- *neighbours* ing himself with *Christian*: others again did *His enter-* mock at his Cowardliness: saying, *surely since tainment* you began to venture, I would not have been *soby them at* base to have given out for a few *Difficulties*: his *Return*. So *Pliable* sat sneaking among them. But at last he got more Confidence, and then they all turned their Tales, and began to deride poor *Christian* behind his Back. And thus much concerning *Pliable*.

Now as *Christian* was walking solitarily *Worldly* by himself, he spied one afar off, crossing *Wise man* over the Field to meet him, and their *meets with* Hap was to meet just as they were crossing *Christian*. the Way of each other. The Gentle-
man's

The pilgrim's Progress.

man's Name that met him was Mr. *Worldly Wiseman*, he dwelt in the Town of *Carnal Policy*, a very great Town, and also hard by from whence *Christian* came. This Man then meeting with *Christian*, and having some Knowledge of him (for *Christian*'s setting forth from the City of *Destruction* was much noised abroad, not only in the Town where he dwelt, but also it began to be the Town-Talk in some other Places) Master *Worldly Wiseman* therefore having some Guests of him, by beholding his laborious going, by observing his Sighs and Groans, and the like; began thus to enter into some Talk with *Christian*.

Talk between Mr. Worldly Wiseman and Christian. World. How now Good-fellow, whither away after this burdened manner?

Chr. A burdened manner indeed, as ever, I think, poor Creature had. And whereas you ask me, *Whither away?* I tell you, Sir I am going to yonder *Wicket-Gate*, before me; for there as I am informed, I shall be put into a Way to be rid of my heavy Burden.

World. Hast thou a Wife and Children?

Chr. Yes, but I am so laden with this Burden, that I cannot take that pleasure in them, as formerly: Methinks I am as if I had not.

World. Wilt thou hearken to me if I give thee Counsel?

Chr. If it be good I will; for I stand in need of good Counsel.

* Worldly Wiseman. World. * I would advise thee then that thou wilt all speed get rid of thy Burden; for thou wilt never be settled in thy mind till then: Nor can thou enjoy the Benefits of the Blessings God bestow upon thee till then.

Chr.

Chr. This is that which I seek for, even to be rid of this heavy Burden; but get it off my self, I cannot: Nor is there any Man in our Country that can take it off my Shoulders, therefore am I going this way as I told you, that I may be rid of my Burden World. *Who bid you go this Way to be rid of your Burden?*

Chr. A Man that appeared to me to be a very great and honourable Person, his Name, as I remember, is *Evangelist*.

World. † Beslrew him for his Counsel there † *Mr.* is not a more dangerous and troublesome way *Worldly* in the World, than is that unto which he hath *Wiseman* directed thee, and that thou shalt find if thou *condemns* wilt be ruled by his Counsel. Thou hast met *Evange-* with something (as I perceive) already; for *Thou's Coun-* see the Dirt of the *Slough of Despond* is upon thee, but that *Slough* is the Beginning of the Sorrows that do attend those that go on in that way: Hear me, I am older than thou, thou art like to meet with in the Way which thou goest, Wearisomness, Painfulness, Hunger, Perils, Nakedness, Swords, Lions, Dragons, Darkness, and in a word, Death, and what not? These Things are certainly true, having been confirm'd by many Testimonies. And should a Man so carelessly cast away himself, by giving heed to a Stranger?

Chr. Why, Sir, this Burden upon my Back is more terrible to me than are all these Things which you have mentioned:

* Nay, methinks I care not what I meet *The frame* with in my Way if so be I can also meet *of the* with Deliverance from my Burden. *Heart of*

Wo. How canst thou by the Burden at first? a young

Chr. By reading of this Book in my Hand. *Christian*
Worldly

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Worldly Wiseman *does not like that Men should be serious in reading the Bible* **Wor.** I thought so; and it has happened unto thee as to other weak Men, who, meddling with things too high for them, do suddenly fall into thy Distractions; which Distractions do not only unman Men (as thine I perceive have undone thee) but they run upon desperate Ventures, to obtain they know not what

Chr. *I know what I would obtain; it is Ease for my heavy Burden.*

Wor. But why wilt thou seek for Ease this way seeing so many Dangers attend it, especially, since (hadst thou but Patience to hear me) I could direct thee to the obtaining what thou desirest without the dangers that thou in this way wilt run thy self into? yea, and the Remedy is at hand. Besides, I will add, that instead of those dangers thou shalt meet with much Safety, Friendship, and Content.

Chr. Sir, pray open this Secret to me.

Whether M^r Worldly *ly prefers Morality before the Strait Gate* **Wor.** Why in yonder Village (the Village is nam'd *Morality*) there dwells a Gentleman whose Name is *Legality*, a very judicious Man (*and a Man of a very good Name*) that has Skill to help Men off with such Burdens as thine are, from their Shoulders; yea, to my Knowledge, he hath done a great deal of good this way: And besides he hath Skill to cure those that are somewhat craz'd in their Wits with their Burthen. To him, as I said, thou may'st go, and be help'd presently. His House is not a Mile from this place, and if he should not be at home himself, he hath a pretty young Man to his Son, whose Name is *Civility*, that can do it (to speak on) as well as the old Gentleman himself: There, I say, thou may'st be eased of thy Burden, and if thou art not minded to go back to thy former Habitation, as im-

deed I would not with thee; thou mayst find
for thy Wife and Children to thee to this
Village, where there are Houses now stand
empty, one of which thou mayest have at
reasonable Rates: Provision is there also
cheap and good, and that which will make
the Life the more happy, is to be safe there
thou shalt live by honest Neighbours, in
Credit and good Fashion.

* Now was *Christian* somewhat at a stand;
but presently he concluded if this be true * *Christi-*
which this Gentleman hath said, my wisest and surest
Course is to take his Advice; and with that by *Mr.*
he thus further spoke *Worldly*

Ch. Sir, which is my Way to this honest Wife-
Man's House.

Worldly. Do you see yonder high Hill? *Words.*

Chr. Yes very well. *Mount*

World. By that Hill you must go, and the Sign
first House you come at is his. * *Christi-*

So *Christian* turn'd out of his Way, to go an afraid
to Mr *Legality's* House for Help: But behold that Mountain
when he was got now hard by the Hill, it Sinai will
seemed so high, and also that Side of it that fall on his
was next the Way side, did hang so much Head.

over, that *Christian* was * afraid to venture *Exod. 19.*
further lest the Hill should fall on his Head; 18.

wherefore there he stood still, and knew * *Verse 16*
not what to do. Also his Burden now seem'd *Heb. 12.*

and heavier to him than while he was in his 12.
Way. There came also * Flashes of Fire out of * *Evange-*

the Hill, that made *Christian* afraid that he list *findeth*
should be burned: Here therefore he stood. *Christian*

and did quake for Fear. And now he began *under*
to be sorry that he had taken Mr. *Worldly* *Mount* *Si-*

lismans Counsel; and with that he *down* *ai,* and
the *evangelist* coming to meet him; as the *looketh* *for-*

ward also of whom he began to blush for *very* *un-*
flame *him.*

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shame. So Evangelist drew nearer and nearer and coming up to him, he looked upon him, with a severe and dreadful Countenance and thus began to reason with *Christian*.

Evan. * What dost thou here, *Christian*?
 * *Evan.* said he, : At which Words *Christian* knew
 gelest rea- not what to answer; wherefore at present
 sent afresh he stood speechless before him. Then said
 with *Christi-* *Evangelist* farther, Art not thou the Man that
 an. I found crying without the Walls of the
 City of *Destruction*?

Chr. Yes dear Sir, I am the Man.

Evan. Did not I direct thee the Way to
 the little Wicker Gate?

Chr. Yes dear Sir, said *Christian*.

Evan. How is it then that thou art so
 quickly turned aside? For thou art now out
 of thy Way.

Chr. I met with a Gentleman so soon as
 had got over the *Slough of Despond*. who per-
 suaded me, that I might in the *Village* be-
 fore me, find a Man that could take off
 my Burden.

Evan. What was he!

Chr. He looked like a Gentleman, and
 talked much to me, and got me at last to
 yield; so I came hither: But when I be-
 held this Hill, and how it hangs over the
 Way, I suddenly made a Stand, lest
 it should fall on my Head.

Evan. What said the Gentleman to you?

Chr. Why, He asked me whither I was
 going; and I told him.

Evan. And what said he then?

Chr. He asked me if I had a Family? And
 told him: But said I, I am so loaden with
 my Burden that is on my Back, that I cannot
 take Pleasure in them as formerly:

Evan. And what said he then? Wh



And Christians unto carnal Men gave Ear,
 At their Way they go, and pay for't dear.
 Master Worldly Wiseman can but show
 The Way to Bondage and to Woe.

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He bid me with Speed get out of my Burden: and I him told, it was such that I thought; And, said I; I am therefore going to seek out to receive further Directions how I might get to the Place of Deliverance. So he said that he would show me a better way, and short, not so attended with Difficulties, as the Way, Sir, that you see me in, which Way, said he, will direct you to a Goodman's House that has Skill to take off such Burdens: So I believed him and turned out of that way into this, if happily I might be soon eased of my Burden. But when I came to this Place, and I beheld Things as they are, I stopped for fear (as I said) of Danger: But now know not what to say.

Then (said Evangelist) hand thou a little that I may show thee the Words of God. So he stood trembling. Then (said Evangelist) * See that ye refuse not him that

* Hebrew, speaketh; for if they escaped not who refused him that spake on Earth & much more shall not we escape, if we turn away from him that speaketh from Heaven. He said moreover, Now the just shall live by Faith: but if any Man draws back, my Soul shall have no Pleasure in him. He also did the Error.

* Ch. 10. 32.

Then art thou Man that art turning into this Misery: thou hast begun to reject the Counsel of the most High, and to draw back the Foot from the Way of Peace, even almost the hazard of thy Perdition.

Then Christian fell down at his Feet dead, crying, Wo is me, for I am undone at the sight of which Evangelist caught him by the right-hand, (saying) All manner of Sin and Blasphemies shall be forgiven unto Me

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not faithles, but believing. Then did Christ
again a little revive, and stood up trem-
bling, as at first, before Evangelist.
Then Evangelist proceeded, saying, Give
more earnest heed to the Things that I shall
tell thee of. I will now tell thee who it
was that deluded thee, and who it was also
by whom he sent thee. The Man thou
mett thee is one *Worldly Wiseman* and rightly *Worldly*
he is so call'd; partly, because he is *Worldly*
proueth only the Doctrine of this World; *described*
therefore he always goes to the Town of *Evangelist*
Mortality to Church) and partly, † because
he loveth that Doctrine best; for it saveth † Col. 6.
him best from the Cross; and because he is
of this carnal Temper, therefore he seeketh,

to prevent my ways, though right. † Now † Evan-
there are three Things in this Man's Con-
cel that thou must utterly abhor. *list discover the*

1. His turning thee out of the Way. *Deceit of*
2. His labouring to render the Cross odi-
ous to thee, *Mr. Worldly*
3. And his setting his Feet that way that *Wiseman*

leadeth unto the Administration of Death.
First, Thou must abhor his turning thee
out of the Way; yea, and thine own con-
senting thereto; because this is to reject
the Counsel of God, for the sake of the
Counsel of a *Worldly Wiseman*. The Lord
says, † Strive to enter in at the Strait Gate,
the Gate to which I send thee, † for strait is † Luke
the Gate that leadeth unto Life; and *12. 14.*

there be that find it: from this little Wick-
et Gate, and from the way thereof, hath
this wicked Man turned thee; so the
ringing of thee almost to Destruction;
therefore, his turning thee out of the

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way and abhor thy self for hearkening to him
 24ly. Thou must abhor his labouring to
 render the Cross odious unto thee; for thou
 art to † prefer it before the Pleasures in Egypt:
 † Heb 11 Besides the King of Glory hath told thee
 25, 26. * That he that will save his Life shall lose
 it: And he that comes after him, and hates
 34. not his Father, and Mother, and Wife, and
 John 3 1. Children, and Brethren, and Sisters, yea, and
 25. his own Life also, cannot be my Disciple
 Mat. 10. I say therefore, for Man to labour to per-
 39. suade thee, that that shall be thy Death
 Duke 11. without which, the Truth hath said, thou
 16. canst not have Eternal Life: The Doctrine
 thou must abhor.

34ly. Thou must hate his setting of thy
 Feet in the Way that leadeth to the Mi-
 nistration of Death. And for this thou must
 consider to whom he sent thee, and also how
 unable that Person was to deliver thee from
 thy Burden.

He to whom they were sent for Ease, be-
 ing by Name *Legality*, is the Son of the
 * Bond woman which now is, and is in Bon-
 dage with her Children, and is in a Mystery
 this Mount † *Sin*, which thou hast feared
 will fall on thy Head. Now if the wife and
 Children are in Bondage, how canst thou
 expect by them to be made free? This *Le-
 gality* therefore is not able to set thee free
 from thy Burden. No Man was as yet ever
 rid of his Burden by him, no, nor ever is like
 to be: Ye cannot be justify'd by the Works
 of the Law; for by the Deeds of the Law
 no Man living can be rid of his Burden.
 Therefore Mr. *Worldly Wiseman* is an Alien
 and Mr. *Legality* is a Chain: And for his Son
Civilty

* The Bond
 woman

† Gal. 4.
 v. 21. to 27

city notwithstanding his *smiling* Looks he is but a Hypocrite, and cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of these foolish Men but a Design to beguile thee of thy Salvation, by turning thee from the Way in which I had for thee. After this *Evangelist* called aloud to the Heavens for Confirmation of what he had said; and with that there came Words and Fire out of the Mountain under which poor Christian stood, that made the Hair of his Flesh stand up: The Words were thus pronounced, *As many as are of the Gal. 3. 10*
work of the Law, are under the Curse: for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.

Now Christian looked for nothing but Death, and began to cry out lamentably; even cursing the Day in which he met with Mr. *Worldly Wiseman*; still calling himself a thousand Fools for hearkning to his Counsel: He also was greatly ashamed to think that this Gentleman's Arguments, flowing only from the Flesh, should have the Prevalency with him as to cause him to forsake the right Way. This done, he applied himself again to *Evangelist* in Words and Signs as follows:

Chr. Sir, what think you? Is there hopes? Christ? May I now go back, and go up to the *Wicket* and enquire of the Gate? Shall I not be abandoned for this, if he may send me back from thence ashamed? I am yet to say I have hearkned to this Man's Counsel, but may my Sins be forgiven me?

Evangelist. Then said *Evangelist* to him, Thy Sin is very great, for by it thou hast committed

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†Evang. is good, to tread in forbidden Paths: I yet
 lift ~~him~~ will the Man at the Gate receive thee, for
 sorts him he has good Will for Men; only, said he, take
 heed that you turn not aside again, lest thou
 perish from the Way, when his Wrath is
 kindled but a little. Then did Christian

Psal. 2. address himself to go back, and Evangelist
 last Verse after he had kiss'd him, gave him one Smell
 and bid him God speed: So he went on with
 haste, neither spake he to any Man by the
 Way; nor if any asked him, would he vouch-
 safe them an Answer. He went like one
 that was all the while treading on forbidden
 Ground, and could by no means think him-
 self safe, till again he had got into the Way
 which he left to follow Mr. ~~Wholly~~ *Wholly* *Wast*.
 man's Counsel: So in process of Time *Chri-*
stian got up to the Gate. Now over the
 †Mat. 7. 8 Gate there was written: Knock and it shall
 be opened unto you. He knocked therefore
 more than once or twice, saying:

*May I now enter here, will he within,
 Open to ferry me, though I have been
 an undeserving Rebel? Then shall I
 Not fail to sing his lasting Praise to high.*

At last there came a grave Person to the Gate
 named Goodwill, who ask'd, Who was there,
 and whence he came, and what he wanted?

Ch. Here is a poor battered Sinner. I
 came from the City of *Destruction*, but am
 going to Mount Zion, that I may be deli-
 vered from the Wrath to come; I would
 therefore, Sir, since I am informed that by
 this Gate is the Way thither, know if you
 are willing to let me in.
 Good. I am willing with all my Heart.
 said



He that will come in, must first without
Stand knocking at the Gate, nor need he doubt
That is a Knocker but to enter in ;
For God can love him and forgive his Sin.

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said he, and with that he opened the Gate.

So when *Christian* was stepping in, the other gave him a Pull: Then said *Christian* what means that? The others told him. A little Distance from this Gate, there is erected a strong Castle of which *Belzebub*,

**Satan* uses those that enter the Strait Gate

Christian enters the Gate with Joy and Trembling

† Talk

between

Good will

and *Chris-*

tian.

is the Captain; from whence both he and them that are with him, shoot Arrows at those that come up to this Gate; If happily they may die before they can enterin. Then

said *Christian*, "I rejoice and tremble. So when he was got in, The Man of the Gate asked him who directed him thither?"

Cbr. Evangelist † bid me come hither and knock (as I did) and he said, that you, Sir, would tell me what I must do.

Good will. An open Door is before thee and no Man can shut it.

Cbr. Now I begin to reap the Benefits of my Hazards.

Good. But how is it that you come alone?

Cbr. Because none of my Neighbours saw their Danger as I saw mine.

Good. Did any of them know of your coming?

Cbr. Yes, my Wife and Children saw me at the first, and called after me to turn again: Also some of my Neighbours stood crying and calling after me to return; but I put my Fingers in my Ears, and so came on my Way.

Good. But did not of them follow you to persuade you to go back?

Cbr. Yes, both *Obstinate* and *Pliable*: But when they saw that they could not prevail, *Obstinate* went railing back; but *Pliable* came with me a little Way.

Good. But why did he not come thro'?

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Ch. We indeed came both together, until we came at the *slough of Despond*, into the which we also suddenly fell. And then was my Neighbour *Pliable* discouraged and would not adventure further. *Wherefore getting out again, on *that side* next to his own House, he told him, I should possess the brave Country alone for him: So he went his Way, and I came *mine*. He after *Obstinate*, and I to this Gate.

A Man may have Company when he sets out for Heaven, and yet go thither alone.

Good will. Then said *Good will*, Alas, poor Man! is the Celestial Glory of so small Esteem with him, that he counteth it not worth the running the Hazard of a few Difficulties to obtain it?

Chr. Truly, said *Christian*, I have said the Truth of *Pliable*, and if I should also say all the Truth of my self, it will appear there is † no Difference betwixt him and my † Christian self. 'Tis true, he went back to his own an *accuses* House, but I also turned aside to go in the way *himself* be of Death, being persuaded thereto by the *for the* carnal Argument of one *Mr Worldly Wiseman* Man at the

Good will. Oh! did he light upon you? **Gate.** What, he would have had you have sought for Ease at the Hands of *Mr. Legality*; they are both of them very Cheats; but did you take his Counsel?

Chr. Yes, as far as I durst; I went to find out *Mr Legality*, until I thought that the Mountain that stands by his House would have fallen upon my Head, wherefore there I was forced to stop.

Good will. That Mountain has been the Death of many, and will be the Death of many more: 'Tis well you escaped, being by it not dashed in Pieces.

Chr.

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Ch. Why truly I do not know what had become of me there, had not *Evangelist* happily met me again as I was walking in the midst of my *Dreams*: But 'twas God's Mercy, that he came to me again for else I had never come thither. But now I am come, such a one as I am, more fit indeed for Death by that Mountain, than thus to stand talking with my Lord: But oh! What a Favour is this to me, that yet I am admitted Entrance here?

*Christi- *Good-will* * We make no Objections
an com- against any, notwithstanding all that they
forced a have done before they come thither † They
gain. in no wise are cast out; and therefore good

*John 6. *Christian*, come a little way with me, and I
37. will teach thee about the way thou must go

*Christi- Look before thee; dost thou see this nar-
andressed row way? *THAT* is the way thou must go.
yet on his It was cast up by the Patriarchs, Prophets,
Way. Christ and his Apostles, and it is as strait as
a *Rail* can make it: This is the way thou
must go.

*Christi. Ca. But, said *Christian*; is there no turn-
an afraid ings nor windings, by which a Stranger may
of losing lose his way?

Good-will. Yes, there are many ways *BUT*
his Way. down upon this; and they are crooked and
wide: But thus thou must distinguish the
right from the wrong, the right only being
*strait and narrow,

*Mat 7. Then I saw in my Dream *That *Chri-*
14. *stian* ask'd him further, if he could not help

*Christi- him off with the Burthen that was up-
So weary on his Back? For as yet he had not got rid
his Bur- thereof, nor could he by any means get it
den. off without help.

He told him, as to his Burthen, be content

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Then Christen began to gird up his Loins, and to saddle himself so his Journey. So the other told him, That by that he was gone some Distance from the Gate, he would come at the House of the Interpreter, at whose Door he should knock, and he would show him excellent Things. Then Christen took his leave of his Friend, and he again bid him God speed.

Then he went on till he came at the House of the Interpreter, where he knocked over and over; at last one came to the Door, and asked, who was there? Christ-ian coming

66. Sir, here is a Traveller, who was bid by an Acquaintance of the good old Man of the House, to call here for my Profit: I would therefore speak with the Master of the House: so he called for the Master of the House; who after a little time came to *abristian*, and ask'd him what he would have

Chr. Sir, said Christian, I am a Man that am come from the City of Destruction, and am going to the Mount Zion, and I was told by the Man who stands by the Gate, at the head of this Way, that if I call'd here, you would shew me excellent Things, such as would be a help to me in my Journey.

Inter. Then said the Interpreter, † Come He is com-
ing, I will shew thee which will be pro-ter-sai-tyed
table to thee. So he commanded his Man † Illumi-
t to light a Candle, and bid Christian fol-nation.
low him, and so had him into a private Christian
room, and bid this Man open a Door, the which feet a
when he had done, by Christian saw the Picture brave
of Picture

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† The Pe-
sion of his
Picture,

of a very grave Person hang up against the Walls, and this was the Fashion of it † It had his Eyes lifted up to Heaven, the best of Book in its Hand, The Law of Truth [was] written upon his Lips, the World was behind its Back; it stood as if it pleaded with Man, and a Crown of Gold did hang over its Head.

Cn. Then said Christian, *What means this?*

1 Cor, 4^s

13.

† Gal. 4.

19.

*The Mean-
ing of the
Picture.

Inter. The Man whose Picture this is, is one of a thousand, he can * beget Children, travail in Birth with Children, and nurse them himself when they are born. And whereas thou seest him with his † Eyes lifted up to Heaven, the best of Books in his Hand, and the Law of Truth writ on his Lips; is to shew thee that his Work is to know and unfold dark Things to Sinners; even as also thou * seest him stand as if he pleaded with Men; and whereas thou seest the World as cast behind him, and that a Crown hangs over his Head; that is to shew thee that slighting and despising the Things that are present, for the Love that he hath to his Master's Service, he is sure in the World that comes next to have Glory for his Reward. Now, said the Interpreter, I have shewed thee this Picture first, * because the Man whose Picture this is, is the only Man whom the Lord of the Place whither thou art going hath authorized to be thy Guide in all difficult places thou mayest meet with in the Way; wherefore take good heed to what I have shew'd thee, and bear well in thy mind what thou hast seen lest in thy Journey thou meet with some that pretend to lead thee right, but their Way goes down to Death. Then,

*Why he
shew'd him
the Picture
first.

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Then he took him by the Hand, and led him into a very large Parlour that was full of Dust, because never swept; the which after he had reviewed a little while, the Interpreter call'd for a Man to sweep: Now when he began to sweep, the Dust began so abundantly to fly about, that Christian did almost therewith been choaked. Then said the Interpreter to a Damsel that stood by, bring hither Water, and sprinkle the Room; the which when she had done it, was swept and cleansed with Pleasure.

Ch. Then said Christian, What mean this?

Int.. The Interpreter answered, This Parlour is the Heart of a Man that was never sanctified by the sweet Grace of the Gospel: The Dust is his Original Sin, and Inward Corruptions that have defiled the whole Man. He that began to sweep at first is the Law; but she that brought Water, and did sprinkle it, is the Gospel. Now, whereas thou sawest that as soon as she first began to sweep, the Dust did so fly about, that the Room by him could not be cleansed, but that thou wast almost choaked therewith: This is to shew thee, that by the Law, instead of cleansing the Heart (by its working) from Sin * doth revive, put Strength into, and * increase it in the Soul, even as it doth discover and forbid it, for it doth not give Power to subdue

Rom. 7

+ 1 Cor.

15. 55.

* Rom. 5

20.

Again, as thou sawest the Damsel sprinkle the Room with Water, upon which it was cleansed with Pleasure; this is to shew thee, that when the Gospel comes in the sweet and precious Influences thereof to the Heart, then, I say, even as thou sawest the

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the Damsel lay the Dust by sprinkling the
 Bloor with Water, so is Sin vanished and
 subdued, and the Soul made clean, through
 the Faith of it, and consequently * sit for
 the King of Glory to inhabit.

15, 33. Bph 5.16. I saw moreover, in my Dream, † That
 Act 5.11 59 the Interpreter took him by the Hand, and
 Rom. 16. had him into a little Room, where sat two
 25, 26. little Children, each one in his Chair. The
 John 15. Name of the eldest was † Passion, and the
 13. Name of the other Patience. Passion scorned
 † He shewd to be much discontented, but Patience was
 him Passi-very quiet. Then Christian asked, What
 on and is the Reason of the Discontent of Passion?
 Patience, The Interpreter answered. The Governour
 Passion of them would have him stay for his be-
 will have Things, 'till the Beginning of the next
 it now Year; but he will have all now: * But Pa-
 * Patience here is willing to wait.

is for Then I saw that one came to † Passion
 waitin and brought him a Bag of Treasure and
 † Passion poured it down at his Feet; the which he
 bath his took up and rejoiced therein, and with
 Desire. laughed Patience to scorn: But I beheld but
 † And a while, and he had * lavished all away
 quickly la and had nothing left but Rags.

ishes all Cor. Then said Christian to the Interpreter
 away † Expound the Matter more fully to me.

† The Mat- Inter. So he said, These two Last are
 ter ex- Figures, Passion of the Men of this World
 pounded and Patience of the Men of that which is to
 come: For as here thou seest, Passion will
 have all now, this Year; that is to say, in
 this World; so are the Men of this World.
 They must have all their good Things now,
 they cannot stay till next Year, that is unto
 the next World, for their Portion of Good

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31

That Proverb, A Bird in the Hand is worth two in the Bush, is of more Authority with them, than are all the Divine Testimonies of the Good of the World to come, But as thou sawest, that he had quickly lavished all away, and had presently left him nothing but Rags; so will it be with all such Men at the End of this World.

Chr. Then said Christian, Now I see that Patience has the best + Wisdom and that up- on many Accounts. 1. Because he stays for the best Things. 2. And also because he will have the Glory of his, when the other has nothing but Rags.

Int. Nay, you may add another. to wit, the Glory of the next World will never wear out; but these are suddenly gone. Therefore Patience had not so much reason to laugh at Rapture, because he had his good Things first, as Rapture will have to laugh at Patience, because he had his best things last; for first must give to place last, because last must have its time to come; but last gives place to nothing; for there is not another first must succeed; He therefore that hath this Portion first must needs have a time to spend it; but he that hath his Portion last, must have it lastingly: Therefore it is said of Dives, last are thy Life time thou receivest thy good things, and likewise Lazarus evil things, but now he is comforted and thou art tormented.

Chr. Then I perceive it is best not to covet things that are now, but to wait for things to come.

Int. You say Truth, For the Things that are seen, are Temporal; but the things that are not seen, are Eternal; but the one is but Temporal, yet since things present, and our fleshly

appe-
ral.

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Appetite are such near Neighbours one to another ; again, because Things to come and carnal Sense, are such Strangers one to another ; therefore it is that the first of these so suddenly fall into *Amity*, and that *Disgrace* is so continually between the second

Then I saw in my Dream, that the *Interpreter* took *Christian* by the Hand, and led him into a Place where was a Fire burning against a Wall and one standing by it always, casting much Water upon it, to quench it ; yet did the Fire burn higher and hotter.

Then said Christian, What means this ?

The *Interpreter* answered. This Fire is the Work of Grace that is wrought in the Heart ; he that casts Water upon it, to extinguish and put it out, is the Devil : But in that thou seest the Fire notwithstanding burn higher and hotter, thou shalt also see the Reason of that : So he had him about to the Back side of the Wall, where he saw a Man with a Vessel of Oil in his Hand, of the which he did also continually cast (but secretly) into the Fire.

Then said Christian, What means this ?

The *Interpreter* answered. This is *Christ*, who continually with the Oil of his Grace, maintains the Work already begun in the Heart, by the means of which, notwithstanding what the Devil can do, the Souls of his People prove gracious still. And in that thou sawest, that the Man stood behind the Wall to maintain the Fire ; this is to teach thee, That it is hard for the Tempted to see how this Work of Grace is maintained in the Soul.

He also saw that the *Interpreter* took him again by the Hand, and led him into a pleasant Place, where was built a stately Palace, beautiful to behold; at the Sight of which *Christian* was greatly delighted; he saw also upon the Top thereof certain Persons walking who were cloathed all in Gold.

Then said *Christian*, may we go in thither?

Then the *Interpreter* took him and let him up to the Door of the Palace; and behold at the Door stood a great Company of Men, as desirous to go in, but durst not. There also sat a Man at a little Distance from the Door, at a Table-side with a Book, and his Inkhorn before him, to take the Name of him that should enter therein: He saw also, that in the Door-way stood many Men in Armour to keep it, being resolved to do to the Men that would enter, what Hurt and Mischief they could. Now was *Christian* somewhat in amaze: At last when every Man started back for fear of the armed Men, *Christian* saw a Man of a very stout Countenance come up to the

Man that sat there to waite, saying, **Set down my Name, Sir;* the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his Head, and rush towards the Door upon the Armed Men, who laid upon him with deadly Force: But the Man was not at all discouraged, but fell to cutting and hacking most fiercely: So after he had received, and given many Wounds to those that attempted to keep him out, he cuts his way through them all, and pressed forwards into the palace; at which there was a pleasant

The valliant Man.

Acts 14.

The pilgrim's progress.

pleasant Voice heard from those that were within, even of those that walked upon the Top of the Palace,

*Come in, come in,
Eternal Glory thou shalt win.*

So he went in, and was clothed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the Meaning of this.

Now, said *Christian*, let me go hence. Nay, stay (said the *Interpreter*) 'till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the Hand again, and led him into a very dark Room, where there sat a Man in an

Despair
like an
Iron Cage

Iron Cage. Now the Man to look on seem'd very sad, he sat with his Eyes looking down to the Ground, his Hands folded together, and he sigh'd as if he would break his Heart. Then said *Christian*, What means this? At which the *Interpreter* bid him talk with the Man.

Chr. Then said *Christian* to the Man, What art thou? The Man answered, I am what I was not once.

Chr. What wert thou once?

Luke 8. 18. *Man.* The Man said, I was once a fair and flourishing Professor, both in my own Eyes, and also in the Eyes of others. I once was as I thought, fair for the Celestial City, and had then even Joy at the Thought that I should get thither.

Chr. Well, but what art thou now?

Man. I am now a Man of *Despair*, and am shut up in it, as in this Iron-Cage. I cannot get out, O now I cannot.

Chr.

The Religious Progress.

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Ch. But how canst thou in this Condition?

Man. I left off to watch and be sober; I laid the Reins upon the Neck of my Lusts; sinned against the Light of the World, and the Goodness of God: I have grieved the Spirit, and he is gone: I tempted the Devil and he is come to me: I have provoked God to Anger, and he has left me; I have so hardened my Heart that I cannot repent.

Then said *Christian* to the *Interpreter*, But is there no hopes for such a Man as this? Ask him, said the *Interpreter*?

Ch. Then said *Christian*, is there no Hope, but you must be kept in the Iron-Cage of Despair?

Man. No, none at all.

Ch. Why? The Son of the Blessed is very pitiful.

* Heb. 6.

Man. I have * crucified him to my self, 6. afresh. I have despised his Person, I have † Luk despised his † Righteousness, I have count- 19. 14. ed his Blood an unholy Thing, I have done * Heb. 10. Despire * to the Spirit of Grace: Therefore, 24, 29. I have shut my self out of all the Promises, and there now remains to me nothing but Threatnings of certain Judgment and fiery Indignation, which shall devour me as an Adversary.

Chr. For what did you bring your self into this Condition?

Man. For the Lusts, Pleasures, and Profits of this World; in the Enjoyment of which I did then promise my self much Delight: But now every one of these Things also bite me, and gnaw me, like a burning Worm.

Ch. But canst thou not repent and turn?

Man

Chr

The Pilgrim's Progress.

Man. God hath denied me Repentance, his Word gives me no Encouragement to believe, yet, himself hath shut me up in this Iron-Cage: Nor can all the Men in the World let me out. O Eternity! Eternity! How shall I grapple with the Misery that must meet with in Eternity?

Int. Then said the *Interpreter* to *Christian*, Let this Man's Misery be remembered by thee, and be an everlasting Caution to thee.

Chr. Well, said *Christian*, this is fearful. God help me to watch and be sober; and to pray that I may shun the Cause of this Mans Misery. Sir, is it not time for me to go on my way now?

In. Tarry until I shall shew thee one thing more, and then thou shalt go on thy Way.

So he took *Christian* by the Hand again, and led him into a Chamber, where there was one rising out of Bed; and as he put on his Raiment, he shook and trembled. Then said *Christian*, Why does this Man thus tremble? The *Interpreter* then bid him tell to *Christian* the Reason of his so doing. So he began and said, This Night as I was in my Sleep, I dreamed, and behold the Heavens grew exceeding black: Also it thun-

1 Cor. 15. dred and lightened in most dreadful wise that
2 Thes. 4. it put me into an Agony. So I looked up in
Jude 19. my Dream, and saw the Clouds rock at an
Joh. 5. 28. unusual rate, upon which I heard a great
2 Thes. 1. Sound of a Trumpet, and saw also a Man sit
8. upon a Cloud, attended with the thousands
Rev. 10. of Heaven: They were all in flaming fire,
11, 12, 13. as so the Heavens were in a burning Flame:
14. I hear

I heard then a Voice, saying, Arise ye Dead, Isa 26. 21. and come to Judgment; and with that the Mich. 7. Rocks rent, the Graves opened: and the Dead 16. 17. that were therein came forth. Some of them Psal. 1. were exceeding glad, and look'd upward. 2, 3. And some sought to hide themselves under the Mountains: Then I saw the Man that sat upon the Cloud, open the Book, and bid the World draw near. Yet there was, by Mal 3. reason of a fierce Flame which issued out 2, 3. and came before him, a convenient [Di. Dan. 7. stance betwixt him and them, as betwixt the 9, 10. Judge and the Prisoners at the Bar. I heard it also proclaimed to them that attended on the Man that sat on the Cloud. † Gather † Mark 3. together the Tares, the Chaff and Stubble, 13. ch. 14. and cast them into the burning Lake: And 30. with that the bottomless Pit opened, just Mal 4. 1. whereabouts I stood: Out of the Mouth of which there came in an abundant manner, Smoke and Coals of Fire, with hideous Noises. It was also said to the same Persons, † Gather my Wheat into the Garner † Luke 3. And with that I saw many catch'd up † and 17. carried away into the Clouds but I was †, Thes. 7. left behind. I also sought to hide myself, 16, 17. but I could not for the Man that sat upon the Cloud still kept his Eye upon me: My Rom. 2. Sins also came in my Mind; and my Conscience did accuse me on every Side. Up- 14, 15. on this I awaked from my Sleep. Chr. But what was it that made you afraid of this Sight?

Man Why I thought that the Day of Judgment was come and that I was not ready for it: But this frightened me most that the Angels gathered up several, and left me

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the Angels gathered up several, and left me behind; also the Pit of Hell opened her Mouth just where I stood: My Conscience too afflicted me; and as I thought, the Judge had always his Eye upon me, shewing Indignation in his Countenance.

Then said the *Interpreter* to *Christian*, Hast thou considered all these Things?

Ch. Yes, and they put me into *Hope* and *Fear*.

Int. Well, keep all Things so in thy Mind, that they may be as a *Good* in thy Sides, y^e prick thee forward in the Way thou must go. Then *Christian* began to gird up his Loins, and address himself to his Journey. Then said the *Interpreter*, The Comforter be always with thee, good *Christian*; to guide thee in the Way, that leads to the City. So *Christian* went on his Way, saying,

Here I have seen Things: rare and profitable Things: pleasant, dreadful Things to make me In what I have begun to take in Hand: stable. Then let me think on them, and understand. Wherefore they shew'd me these, and let me be Thankful; O good Interpreter, to thee.

Now I saw in my Dream, That the Highway up which *Christian* was to go, was fenced on either side with a Wall, and the

* *Ita.* 16. Wall was called * *salvation*. Up this wall therefore did burdened *Christian* run, but not without great Difficulty, because of the Load on his Back.

He run thus till he came at a Place somewhat ascending, and upon that Place stood a Cross and a little below in the Bottom a Sepulchre. So I saw in my Dream, That just as a *Christian* came up with the Cross, he

Burden

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burden, loosed from off his Shoulders, and fell from off his Back, and began to tumble, and so continu'd to do, till it came to the Mouth of the Sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry Heart, *When God hath given me rest by his Sorrow, and Life by his Death*

Then he stood a while to look and wonder; for it was very surprizing to him, that the Sight of the Cross should thus ease him of his Burden. He looked therefore and looked again, even till the Springs that were in his Head sent the Water down his Cheeks. Now as he stood looking and weeping, behold three Shining Ones came to him and saluted him, with Peace be to thee; so the first said to him, *† Thy Sin be †*

given thee; the second strips him of his rags, and clothed him with change of raiment; the third also set a Mark in his forehead, and gave him a Roll, with a Seal on it, which he bid him look on as he went, and that he should give it at the Coelestial Gate; so they went their Way. Then Christian gave three Leaps for Joy, and went singing:

us far did I come laden with my Sin, I could ought ease the Grief that I was in, I came hither; what a Place is this! Is't here be the Beginning of my Bliss? Is't here the Burthen fall from off my Back? Is't here the Springs that bind it to me crack? Is't here the Cross? blest Sepulchre! blest rather be, Man that there was put to Shame for me! Heart.

AChristian singing
tho' alone
when God doth give
him the
Joy of his

he High
was fear
and ch
this w
run, be
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lace som
lace sto
e Bottom
eam, Th
Cross, b
Burden

C Who's



Who's this? The Pilgrim. How! 'Tis very true,
 Old Things are past away; all's become new.
 Strange! he is another Man, upon my Word;
 They be fine Feathers that make a fine Bird.

The pilgrim's progress.

41

I saw then in my Dream that he went on thus, even until he came at the bottom, where he saw a little out of the Way, three-Men fast asleep, with Fetters upon their Heels, the Name of the one was * Simple, another sloth, and the third Presumption.

* Simple.
Sloth, and
Presump-
tion.

Prov. 23.
14.

Christian then seeing them lie in this Case, went to them, if peradventure he might awake them? And cryed, You are like them that sleep on the Top of a † Mast for the dead Sea is under you, a Gulph that hath no Bottom; Awake therefore, and come away, be willing also, and I will help you off with your Irons. He also told them,

* 1 Pet. 3.
8,

† There is
no Persua-
sion will
do, if God
openeth not
the Eyes.

If he that goeth about like * a roaring Lion, comes by, you will certainly become a Prey to his Teeth. With that they look'd upon him, and began to reply in this sort: † Simple, said, I see no Danger: Sloth said, Yet a little more Sleep: And Presumption said, Every Tub must stand upon its own Bottom. And so they lay down to sleep again, and Christian went on his Way.

Yet he was troubled to think, that Men in that Danger should so little esteem the Kindness of him that so freely offered to help them, both by the awakening of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two Men come rumbling over the wall, on the left hand of the narrow Way; and they made up apace to him. The Name of the one was Formalist, and the Name of the other Hypocrisy. So, as I said, they draw up unto him, who thus entered with them into Discourse.

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* Christi- Chr Gentlemen whence come you, and
as talked whicher go you?

with them Form and Hyp. We were born in the Land
of Vain-Glory, and are going for Praise to
Mount Zion.

Ch. Why came you not in at the Gate
which standeth at the Beginning of the
Way? Know ye not that it is written

† Joh. 10. † That he that cometh not in by the Door,
but climbeth up some other Way, the same
is a Thief and a Robber?

Form and Hyp. They said, that to go to
the Gate of Entrance, was by all their
Country-Men counted too far about; and
therefore their usual Way was to make a
short Cut of it, and to climb over the Wall
as they had done.

Ch. But it will not be counted a Trespass
against the Lord of the City, whither we are
bound, thus to violate his revealed Will.

Form and Hyp. They told him. That as
for that he needed not trouble his Head
thereabout; for what they did they had
Custom for, and could produce, if need were
Testimony that would witness it, for more
than a Thousand Years.

Ch. But said Christian, will it stand a
Tryal at Law?

Form and Hyp. They told him. That Custom
it being of so long a standing as above a Thou-
sand Years, would doubtless now be admit-
ted as a Thing legal by an impartial Judge.
And besides, say they, if we get into the Way,
what matter which Way we get in? If we
are in, we are in: Thou art but in the Way
who, as we perceive, come in at the Gate,
and we are also in the Way, that came tumbling
in.

ling over the Wall; wherein now is thy Condition better than ours?

Cb. I walk by the Rule of my Master, you walk by the rude working of your Fancies. You are counted Thieves already by the Lord of the Way, therefore I doubt you will not be found true even at the End of the Way. You come in by your selves without his Direction, and shall go out by your selves without his Mercy.

To this they made him but little Answer; only they bid him look to himself. Then I saw that they went on every Man in his way, without much Conference one with another; save that these two Men told *Christian*, That as to *Laws* and *Ordinances* they doubted not but they should as conscientially do them as he. Therefore, said they, we see not wherein thou differest from us, but by thy Coat that is now on thy Back, which was as we trow, given thee by some of thy Neighbours to hide the Shame of thy Nakedness.

Cb. By * *Laws* and *Ordinances* you will not be saved, since you came not in by the Door. And as for this Coat that is on my Back, it was given me by the Lord of the Place whither I go; and that as you say to cover my Nakedness with. And as I take it as a Token of Kindness to me for I had nothing but Rags before; and besides, I comfort my self as I go. Surely, I think I, when I come to the Gate of the City, the Lord therefore will know me for good, since I have his Coat on my Back; and that he gave me freely in the Day that he stripped me of my Rags. I have moreover

Gal. 1.
16.
† *Christian*
an has got
his Lord's
Coat on his
Back and
is comfort-
ed there.
with
He is com-
forted.

forced also a Mark in my Forehead of which perhaps with his you have taken no Notice, which one of Mark and my Lord's most intimate Associates fixed his Roll there in the Day that my Burden fell off my Shoulders. I will tell to you, moreover, that I had then given me a Roll sealed to comfort me by reading, as I go on the way; I was also bid to give it in at the Celestial Gate, in Token of my certain going in after it, all which I doubt you want, and want them because you came not in at the Gate.

To these Things they gave him no Answer, only they looked upon each other and laughed. Then I saw that they went on all save that Christian went before who had no other Talk * but with himself, and that sometimes sighingly, and sometimes comfortably: Also he would be often reading in the Roll, that one of the Shining Ones gave him, by which he was refreshed.

I beheld then that they all went on till they come to the Foot of the Hill † Difficulty, at the Bottom of which was a Spring. There was also in the same Place two other Ways besides that which came straight from the Gate; one turned to the Left-hand, and the other to the Right, at the Bottom of the Hill; but the narrow way lay right up the Hill, and the name of going up the side of the Hill is call'd Difficulty. Christian went now to the Spring, and drank thereof to refresh himself, and then began to go up the Hill, saying:

The Hill, the high, I covet to ascend,
The Difficulty will not me offend.

Diff



Difficulty is behind, Fear is before,
 Tho' he's got on the Hill, the Lions roar;
 A Christian Man is never long at Ease,
 When one Fright's gane, another doth him seize.

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For I perceive the Way of Life lies here :
Come pluck up Heart, let's neither faint nor fear ;
Better, tho' difficult, the right Way to go ;
Than Wrong tho' Easy where the End is Woe.

*The Danger of turning out of the Way.

The other two also came to the Foot of the Hill ; but when they saw that the Hill was steep and high ; and that that there were two other Ways to go to, and supposing also that these two Ways might meet again, with that up which Christian went to, on the other side of the Hill : Therefore they were resolved to go into those Ways : now the Name of one of those Ways was *Danger*, and the Name of the other *Destruction*. So the one took the Way which is called *Danger* which did lead him into a great Wood, and the other took directly up the Way to *Destruction*, which led him into a wide Field, full of dark Mountains, where he stumbled and fell and rose no more.

† A Word of Grace

I looked then after Christian, to see him go up the Hill, where I perceived he fell from running to going and from going to clambering upon his Hands and his Knees, because of the Steepness of the Place. Now about the Mid-way to the Top of the Hill, was a pleasant *Arbour*, made by the Lord of the Hill for the refreshing of weary Travellers : thither therefore Christian got, where also he sat down to rest him : Then he pull'd his Roll out of his Bosom and read therein to his Comfort ; he also now began afresh to take a Review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a Slumber, and thence into a fast Sleep, which detain-

ed him in that Place until it was almost Night: And in his Sleep * his Roll fell out He that of his Hand. Now as he was sleeping sleape is there came one to him and awaked him *later* saying, † Go to the Ant, thou Sluggard, con-† Paov. a sider her Ways, and be Wise: And with that Christian suddenly started up, and sped him on his way, and went apace 'till he came to the Top of the Hill.

Now when he was got up to the Top of the Hill, there came two Men running to meet him again, the Name of the one was *Timorous, and the other Mistrust: To whom * Christian said, Sirs what's the Matter you meet: run the wrong Way? Timorous answered, with Mistrust That they were going to the City of Zion strust and and had got up that difficult Place; But, Timorous said he, the further we go the more Danger we meet with, wherefore we turned and are going back again.

Yes, said Mistrust for just before us lieth a Couple of Lions in the Way (whether sleeping or waking we know not) and we could not think, if we came within reach, but they would presently pull us in Pieces.

Chr. Then said Christian, You make me afraid: but whether shall I flee to be safe? If I go back to my own Country that is prepared for Fire and Brimstone, and I shall certainly perish there: If I can get to the Celestial City, I am sure to be in safety † Christian there; I must venture; to go back is nothing at shakes out Death, to go forwards is Fear of Death, fo. Fear, ed Life Everlasting beyond it: I will yet go forward. So Mistrust and Timorous ran down the Hill, and Christian went on his Way without thinking again of what he had heard

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from the Men, he felt in his Bosom for his Roll, that he might read therein and be comforted; but he felt, and found. * *Christi-* Then an *misses* was *Christian* in great Distress and knew not his Roll, what to do, for he wanted that which used *wherein* to relieve him, and that which should have *used* to take been his Pass into the Celestial City Here.

Comfort therefore he began to be much perplexed *He* per- and knew not what to do; at last he be- plexed for thought himself that he had slept in the his Roll. *Arbour* that is on the side of the Hill: And

falling down upon his Knees he asked God Forgiveness for that foolish Fact; and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the Sorrow of *Christian's* Heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that Place, which was erected only for a little Refreshment for his weariness. Thus therefore he went back carefully looking on this side, and on that all the way as he went, if haply he might find the Roll that had been his Comfort so many times in his Journey. He went thus till he came again in sight of the *Arbour* where he sat and slept; but that sight re- newed * his Sorrow the more, by bringing

* *Christi-* again, even afresh his Evil of Sleeping in his *foolish* his Mind. Thus therefore he now went on *his foolish* bewailing his sinful Sleep, saying, O wretch- *sleeping* of Man that I am! that I should sleep in the *Rev. 2. 2.* Day-time! that I should sleep in the mid- *2 Thess. 5.* of Difficulty! that I should so indulge the *7. 8.* flesh as to use the Rest for Ease to my Flesh which the LORD of the Hill hath erected only for the Relief of the Spirits of Pilgrims.

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How many Steps have I took in vain! (thus it happened to Isaac, for their Sin they were sent back again by the way of the Red Sea) and I am made to tread those Steps with Sorrow, which I might have trod with Delight, had it not been for this sinful Sleep. How far might I have been on my way by this Time! I am made to tread those Steps thrice over, which I needed not to have trod but once: Yea, now also I am likely to be benighted, for the Day is almost spent: O that I had not slept! Now by this Time he was come to the Harbour again, where for a while he sat down and wept; but at last (as Christian would have it) taking sorrowful-ly down under the Settle, there he espied his Roll: The which he with Trembling and Haste catch'd up and put in his Bosom. But where he who can tell how joyful this Man was when he had gotten his Roll again? for this Roll was the Assurance of his Life, and Acceptance, at the desired Haven? Therefore he laid it up in his Bosom, gave GOD Thanks for directing his Eye to the Place where it lay, and with Joy and Tears betook himself again to his Journey. But, O how nimbly did he go up the Rest of the Hill? Yea, before he got up, Sun the went down upon Christian: and this made him again feel the Vanity of his sleeping to his Remembrance; and thus he again began to candle with himself: O thou sinful Sleep! how for thy Sake I am like to be benighted in my Journey: I must walk without the Sun, Darkness must cover the Path of my Feet, and I must hear the Noise of the doleful Creatures, because of my sinful Sleep! Now rise

from the Men, he felt in his Bosom for his Roll, that he might read therein and be comforted; but he felt, and found. *It is not. Then an *angel* was *Christian* in great Distress and knew not his Roll, what to do, for he wanted that which used *wherein* to relieve him, and that which should have *used* to take been his Pass into the Celestial City Here.

Comfort therefore he began to be much perplexed *He is per-* and knew not what to do; at last he *plexed* for thought himself that he had slept in the his Roll. *Arbour* that is on the side of the Hill: And

falling down upon his Knees he asked God Forgiveness for that foolish Fact; and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the Sorrow of *Christian's* Heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that Place, which was erected only for a little Refreshment for his weariness. Thus therefore he went back carefully looking on this side, and on that all the way as he went, if haply he might find the Roll that had been his Comfort so many times in his Journey. He went thus till he came again in sight of the *Arbour* where he sat and slept; but that sight re-

**Christi-* renewed *his Sorrow the more, by bringing *an bewails* again, even afresh his Evil of Sleeping in his Mind. Thus therefore he now went on *his foolish* bewailing his sinful Sleep, saying, O wretch- *sleeping.* of Man that I am! that I should sleep in the *Rev. 2. 2.* Day-time? that I should sleep in the mid- *a Thess. 5.* of Difficulty? that I should so manage the *7. 8.* Flesh as to use the Rest for Ease to my Flesh which the LORD of the Hill hath erected only for the Relief of the Spirits of Pilgrims.

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How many Steps have I took in vain! (thus it happened to Israel, for their Sin they were sent back again by the way of the Red Sea) and I am made to tread those Steps with Sorrow, which I might have trod with Delight, had it not been for this sinful Sleep. How far might I have been on my way by this Time! I am made to tread those Steps thrice over, which I needed not to have trod but once: Yes, now also I am likely to be benighted, for the Day is almost spent: O that I had not slept! Now by this Time he was come to the Arbour again, where for a while he sat down and wept; but as last (as Christian would have it) looking sorrowfully down under the Settle, there he espied his Roll. The which he with Trembling and Haste catch'd up and put in his Bosom. But where he who can tell how joyful this Man was when he had gotten his Roll again? for this Roll was the Assurance of his Life, and Acceptance, at the desired Haven? Therefore he laid it up in his Bosom, gave GOD Thanks for directing his Eye to the Place where it lay, and with Joy and Tears betook himself again to his Journey. But, O how nimbly did he go up the Rest of the Hill? Yet, before he got up, Sun the went down upon Christian; and this made him again feel the Vanity of his sleeping to his Remembrance; and thus he again began to console with himself: O thou sinful Sleep! how for thy Sake I am like to be benighted in my Journey; I must walk without the Sun, Darkness must cover the Path of my Feet, and I must hear the Noise of the doleful Creatures, because of my sinful Sleep! Now rise

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also he remembered the Story that *Mistrust* and *Timorous* told him of, how they were frighted with the Sight of the Lions. Then said *Christian* to himself again, These Beasts range in the Night for their Prey, and if they should meet with me in the Dark, how should I shift them? how should I escape being by them torn in Pieces? Thus he went on; but while he was bewailing his unhappy Miscarriage, he lift up his Eyes, and behold there was a very stately Palace before him, the Name of which was *Beautiful*, and it stood by the Highway-side.

So I saw in my Dream, that he made haste and went forward, that if possibly he might get Lodging there. Now before he had gone far, he entered into a very narrow Passage which was about a Furlong off the Porter's Lodge, and looking very narrowly before him as he went, he espied two Lions in the way. Now, thought he, I see the Danger that *Mistrust* and *Timorous* were driven back by. (The Lions were chained but he saw not the Chains.) Then he was afraid; and thought also himself to go back after them, for he thought nothing but Death was before him: But the Porter at the Lodge, whose Name was *Watchful*, perceiving that *Christian* made Halt, as if he would go back, cryed unto him, saying, "Is thy Strength so small? fear not the Lions, for they are chained, and are placed there for Trial of Faith, where it is and for Discovery of those that have none. Keep in the midst of the Path, and no harm shall come unto thee."

• Mark
13, 14.

The

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Then I saw that he went on trembling for fear of the Lions; but taking good heed of the Directions of the Porter he heard them roar, but they did him no harm. Then he clapt his Hands and went on till he came and stood before the Gate where the Porter was. Then said *Christian* to the Porter, Sir, What House is this? and may I lodge here to Night? the Porter answered, this House was built by the Lord of the Hill, and he built it for the Relief and Security of Pilgrims. The Porter also ask'd whence he was, and whither he was going?

Cb. I am come from the City of *Distrustion* and am going to Mount *Zion*; but because the Sun is now set, I desire if I may, to lodge here to Night.

Porter. What is your Name?

Cb. My Name is now *Christian*, but my Name at the first was *Gracelost*; I came of the Race of *Japhet* whom God will per- Gen. 7.
suade to dwell in the Tents of *Shem*. 27.

Port. But how doth it happen that you come so late? The Sun is set.

Cb. I had been here sooner, but that wretched Man that I am, I slept in the *Arbour* that stands on the Hill-side; nay, I had, notwithstanding that, been here much sooner, but that in my Sleep I lost my Evidence, and came without it to the Brow of the Hill, and then feeling for it, and finding it not, I was forced, with Sorrow of heart, to go back to the Place where I kept my sleep, where I found it, and now am come.

Port. Well, I will call out one of the *Virgins* of this Place, who will (if she like your Talk,

The

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Talk bring you into the rest of the Family according to the Rules of the House. So *Wishful* the Porter rang a Bell, at the Sound of which came out of the Door of the House a grave and beautiful Damself, nam'd *Discreet*, and asked, why she was called;

The Porter answered, *This Man is in a Journey from the City of Destruction to Mount Zion, but being weary and benighted, he asked me if he might lodge here to Night; So I told him I would call for thee, who, after Discourse had with him, may'st do as seemeth thee good, even according to the Law of the House.*

Then she asked him Whence he was, and whither he was going? and he told her. She asked also, how he got in the Way? and he told her. Then she asked him, What he had seen and met with in the Way? and he told her. And at last, she asked his Name? So he said, It is *Christian*, and I have so much the more a Desire to lodge here to Night, because by what I perceive, this Place was built by the Lord of the Hill for the Relief and Security of Pilgrims: So she smiled; but the Water Rood in her Eyes: And after a little Pause she said, I will call forth two or three more of the Family. So she ran to the Door, and called out *Bruderen Pious and Charity*, who after a little more Discourse with him, had him into the Family; and many of them meeting him at the Threshold of the House, said, Come in thou blessed of the Lord; this House was built by the Lord of the Hill on purpose to entertain such Pilgrims in. Then he bow-

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shall they who wrong begin, yet rightly end?
 shall they at all have Safety for their Friend?
 No, No, in headstrong manner they set out,
 and headlong will they fall at last no doubt.

ed

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ed his Head, and followed them into the House: So when he was come in, and set down, they gave him something to drink, and consented together that until Supper was ready, some of them should have some particular Discourse with *Christian*, for the best Improvement of Time, and they appointed *Piety*, and *Prudence*, and *Charity* to discourse with him, and thus they began.

Piety dis-
courses
him

Piety Come, good *Christian*, since we have been so loving to you, to receive you into our House this Night; let us, if perha's we may better our selves thereby, talk with you of all Things that have happened to you in your Pilgrimage?

Ch. With a very good Will, and I am glad that you are so well disposed.

Piety What moved you at first to forsake your self to a Pilgrim's Life?

How
Christian
was *driv-*
en *out* *of*
his *own* *Coun-*
try.

Ch. I was driven out of my Native Country, by a dreadful Sound that was in mine Ears, to wit, That unavoidable Destruction did attend me, if I abode in that Place where I was.

Piety But how did it happen that you came out of your Country this way?

Ch. It was as God would have it; for when I was under the Fears of Destruction, I did not know whether to go; but by chance there came a Man, even to me, as I was trembling and weeping, whose Name was *Evangelist*, and he directed me to the Wicket Gate, whither I should never have found, and so he led me into the Way that hath led me directly to this House.

How
got *he*
the *key* *to*
Zion.

Piety But did you not come by the House of the Interpreter?

Cb. Yes and did see such Things there, the Remembrance of which will stick by me as long as I live: Especially three Things * to wit, How Christ, in despite of Satan, * *A Remains,* his work of Grace in the Heart, *bearful of* how the Man had sinned himself quite out *what he* of Hopes of God's Mercy; and also the *saw in the* Dream of him that thought in his Sleep *Way.* the Day of Judgment was come.

Piety. Why? Did you hear him tell his Dream?

Cb. Yes, and a dreadful one it was, I thought: It made my Heart ache as he was telling of it; but yet I am glad I heard it.

Piety. Was this all you saw at the House of the Interpreter?

Cb. No, he took me and had me where he shewed me a stately Palace, and how the people were clad in Gold that were in it; and how there came a venturesome Man and set his Way thro' the armed Men that stood at the Door to keep him out, and how he was able to come in and win eternal Glory: Me thought those Things did ravish my Heart! I would have stayed at the Good Man's House Months; but I knew I had further to go.

Piety. And what saw you else this Way?

Cb. Saw! Why, I went but a little further, and saw one as I thought in my Mind bleeding on a Tree; and the very sight of him made my Burthen fall off my neck (for I groaned under a very heavy Burthen) but then it fell down from off me. 'Twas a strange Thing to me; for I never saw such a Thing before. Yea and when I stood looking up (for then I could forbear looking) for three Shining Ones came to me: One of them testify'd that my

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Sim. were forgotten me another script me of my Bags; and gave me this embroidered Coat which you see; and the third for the Mark which you see in my Forehead, and gave me this sealed Roll (and with that he plucked it out of his Bosom)

Pier. But you saw more than this, did you not?

Ch. The Things that I have told you were the best; yet some other Matters I saw, namely; I saw three Men, Simple, Sloth and Presumption, lie asleep a little out of the Way as I came, with Irons upon their Heels; but do you think that I could awake them? I also saw Formality and Hypocrisy, trembling over the Wall, to go as they (perceived) to Zion; but they were quickly lulled even as myself did tell them, but they would not believe. But above all, I found it hard Work to get up this Hill, and as hard to come by the Lyons Mouth; and truly, if it had been for the good Man, the Porter that stands at the Gate, I do not know, but that after I might have gone back again. But I thank God I am here, and I thank you for receiving of me.

Prudence discourse him. Then Prudence thought it good to ask him a few Questions, and desired his Answer to them.

Pier. Do you not think sometimes of your Country from whence you came?

Ch. Yes, with much Shame and Restlessness. Truly if it had been a mindfull of his Native Country from whence I came out, I might have had Opportunity to have returned: now I desire a better Country, that is, an Heavenly One.

Heb 12 v. 16.

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Pr. Do you not bear away with you
one of the Things, that then you were
conversant withal?

Chr. Yea, but greatly against my Will, espe- * Christian
cially my inward and carnal Cogitation, with distasted
which all my Country Men, as well as my self, with car-
ners delighted; but now all those Things are * Cog-
ny Grief, and might I but chuse my own Things tations.
I would I chuse never to think of these Things t Christian
are: But when I would be a doing that Choice.
which is best, * that which is worst is with * Rom 1

Pr. Do you not find sometimes, as if
those Things were vanquished, which at
other Times are your Perplexity?

Chr. Yea, but that is but seldom; but
they are to me, † Golden Hours, in which such † Christian
things happen to me an's Gold-

Pr. Can you remember by what means
you find your Annoyances at Times, as if
they were vanquished? How

Chr. Yes, when * I think what I saw at the Christian
Cross, that will do it; and when I look upon gets Pow-
my embroidered Coat, that will do it; And er against
when I look into the Roll that I carry in my Bo- his Cor-
om that will do it; And when my Thoughts ruptions
are warm about whither I am going, what will
it.

Pr. And what is that which makes you
desirous to go to Mount Zion?

Chr. Why, † There I hope to see him alive, † Why
as he lay dead on the Cross; and there would be
I hope to be rid of all these Things, that at Mount
this Day are in me an Annoyance to me, Zion.
as they say there is * no Death; and there * Isa 2 8.
I shall dwell with such Company as I like Rev. 21 4:
best

But For to tell you the Truth I love him
b'cause I was by him eased of my Burden, and
I am weary of my inward Sickness: I would fain
be where I should die no more, and with the
Company that shall continually cry Holy! Ho-
ly! Holy!

*Charity Then said Charity to Christian, Have you
disorder a Family? Are you a married Man?
him Cb I have a Wife and four small Children

him Cb I have a Wife and four small Children

Q. And why did you not bring them along with you?

† Christian how willingly would I have done it! But to his Wife they were all of them utterly averse to going on Pilgrimage.

Ch. But you should have talked to them
and have endeavoured to have shown them
the Danger of being left behind.

Gen 19. *Ch.* So I did, and told them also what our
14. City; but I seemed to them as one that
mocked, and they believed me not.

Q. A. Did you pray to God that
would bless your Council to them?

200491- Co. Yes, and that with much Affection
for you must think that my Wife and poor
Children were very dear unto me.

Cha. But did you tell 'em of your own Sorrow and Fear of Destruction? For I suppose that Destruction was visible enough to you?

Ch. Yes, over and over, and over. The
Christi-might also see my Fears in my Count-
enance, in my Tears, and also in my trem-
bling under the Apprehension of the Judge-
ments that did hang over our Heads; but
all was not sufficient to prevail with the
Court to come with me.

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Cha. But what could they say for themselves, why they came not?

Ch. Why, "my Wife was afraid of losing *The Cause* this World; and my Children were given to *why his* foolish Delights of Youth: So what by *Wife and* nothing and what by another, they left me, *Children* *did not go* *warder in this Manner alone.*

Cha. But did you not with your vain Life, tempt all that you by Words used by way of persuasion to bring them away with you?

Ch. Indeed I cannot commend my Life, I am conscious to my self of many Failures therein: I know also that a Man by his Conversation may soon overthrow what by Argument or Persuasion he doth labour to set upon others for their Good: Yet this I can say, I was very wary of giving them occasion by any untemperately Action, to make them averse to going on Pilgrimage. Yea, this very thing they would tell me I was precise, and that I deny'd my self of things (for their Sakes) in which they saw Evil. Nay, I think I may say, that if what I say in me did hinder them, it was my tenderness in sinning against God, or in doing any Wrong to my Neighbour.

Ch. Indeed Cain hated his Brother, because his own Works were Evil, and his Brother's Righteous; and if the Wife and Children have been offended with thee for that they thereby shew themselves to be inimicable to Good, and thou hast deliver'd them out from their Blood.

Now I saw in my Dream that thus they were talking together until Supper was ready. When they had made ready, they sat down to eat. Now the Table was furnished with fat

Christi-
an's good
Conversion
before
his Wife
and Chil-
dren.

Christi-
an's clear
of their Blood
if they pe-
rish
Ezek. 4.

19.

* What * Tat Things, and with Wine that was we
 Christian refined, and all their + Talk at the Table wa
 had to his about the BORD of the Hill; as, namely
 Supper about what he had done, and wherefore he
 + Their did what he did, and why he had builde
 Talk at that House; and by what they said, I per
 ceived that he had been a great Warriour
 and had fought with, and slain * him the
 * Heb. 2. had the Power of Death, but not witho
 14, 15. great Danger to himself; which made maden
 love him the more.

For as they said, and as I believe (sa
 Christian) he did it with the Loss of man
 Blood. But that which put Glory of Gra
 into all he did, was, That he did it out
 pure Love to his Country. And beside, he
 were some of them of the Household, th
 said they had been and spoke with him
 he did die on the Cross; and they have
 rested, that they had it from his own Li
 that he is such a Lover of poor Pilgrim
 that the like is not to be found from
 East to the West.

They moreover gave an instance of w
 they affirm'd, and that was, He had sta
 himself of his Glory, that he might do
 for the Poor; and that they heard him
 and affirm, That he would not dwell in
 Mountain of Zion alone. They said mo
 over. That he had made many Pilgrim

* Christian makes
 Princes of Princes, tho' by Nature were Beggars
 Beggars. and their Original had been the Dunghill.
 1 Sam. 2. 8. Thus they discoursed together, till
 Ps. 113. 7. at Night, and after they had commi
 + Christi- themselves to their Lord for Protect
 an's Bed- they betook themselves to rest: The
 Chamber grins they laid in a large upper Cham

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While Window opened towards the Sun-
rising: The Name of the Chamber was
Peace, where he slept till break of Day, and
then he awoke and sung.

*Where am I know! Is this the Love and Care
Of Jesus, for the Men that Pilgrims are,
That to provide! That I should be forgiven!
And dwell already the next Door to Heaven.*

So in the Morning they all got up, and af-
ter some more Discourse they told him that
he should not depart, till they had shew'd
him the *Rarities* of that Place. And first they
led him into the Study, where they shew'd *Christi-*
an Record of the greatest Antiquity; in an *habitate*
which as I remember my Dream, they shew'd *the Study*,
in first the *Pedigree* of the Lord of the Hill, and what
he was, the *Son* of the *Advent* of Days, he saw
it came by that *Eternal Generation*. Here there.

So was more fully recorded the Acts that
he had done, and the Names of many Hun-
dreds that he had taken into his Service;
and how he had placed them in such Habi-
tations that could neither by length of Days,
or Decays of Nature be dissolved.

Then they read to him some of the wor-
thy Acts that some of his Servants had done,
how that they subdu'd *Kingdoms*, wrought
miraculousness, obtain'd Promises, stopp'd

Mouths of Lions, quench'd the Vio-^{Heb. 11.}
lence of Fire, escap'd the Edge of the Sword, 33, 34.
weakness were made strong, waxed
valiant in Fight, and turned to flight the
armies of the *Aliens*.

Then they read again in another Part of
Records of the House, where it was
how willing the Lord was for to
receive

The pilgrim's Progress.

received into his Favour any, even any, tho' they in Time past had offered great Affronts to his Person and Proceedings. Here also were several other Histories of many other famous Things, of all which *Christians* had a View; as of Things both Antient and Modern, together, with Prophecies and Predictions of Things that have their certain Accomplishment both to the Dread and Amazement of Enemies, and the Comfort and Solace of Pilgrims.

**Christi-* The next Day they took him, and had
an had in- him into the **Armory*, where they shew'd
to the Ar- him all manner of Furniture, which the
mory Lord had provided for pilgrims, as Sword
Shield, Helmet, Breast-Plate, *All-Prayer*,
and Shoes that would not wear out. And
there was like enough of this to harness
out as many Men for the Service of their
Lord, as there be Stars in Heaven for Multi-
tude.

†Christi- They also shew'd him some of the En-
an made to gines, with which some of his Servants
see ancient had done wonderful Things. † They shew'd
Things. him *Moses's* Rod, the Hammer and Nail
with which *Jaël* slew *Sisera*, the Pitcher
Trumpets, and Lamps too, with which
Gideon put to flight the Armies of *Midian*.
Then they shew'd him the Ox's Goad
wherewith *Shamgar* slew six hundred Men.
They shew'd him also the Jaw-Bone with
which *Sampson* did such mighty Feats.
They shew'd him moreover the Sling and
Stone with which *David* slew *Goliath*.
Gath; and the Sword also with which the
Lord will kill the Man of Sin in the Day
that he shall arise up to the Prey. They
shew'd

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showed him besides many excellent Things
with which Christian was much delight-
ed. This done, they went to their Rest
again.

Then I saw in my Dream, That on the
Morrow he got up to go forwards: but they
desired him to stay 'till the next Day: al-
though then, said they, we will (if the Day be
clear) shew you the *Christi-*
an shew'd
Mountains: which, they said, would yet further
add to his Comfort, because they were *the delect-*
able Moun-
rarer the desired Haven, than the Place
where at present he was. So he consented

and said, When the Morning was up,
they had him up to the Top of the House, *12. 32. 16,*
and bid him look South: So he did, and *17.*

bold, at a great distance, he saw a most
pleasant Mountainous Country, beautified
with Woods, Vineyards, Fruit of all Sorts,
flowers also, with Springs and Fountains,
very delectable to behold. Then he asked

the Name of the Country? They said, it
was *Emanuel's Land*; and it is as common,

as they, as this Hill is, to and for all the

Nations. And when thou comest there,

thence thou mayest see to the Gate of

Celestial City; as the Shepherds that live

there will make appear.

Now he bethought himself of setting

forwards, and they were willing he should.

First said they, let us go again into an

Armory: So they did, and when he

came there, they harnessed him from

head to Foot, with what was of Proof,

perhaps he should meet with Assaults

on the Way. He being, therefore, thus

armed,

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accounted walketh out with his Friends to the Gate, and there he asketh the Porter, If he saw any Pilgrims pass by? The Porter answered, Yes.

Cb. Pray did you know him?

Port. I ask'd his Name, and he told me it was Faithful.

Cb. O, said *Christian*, I know him; he is my Townsman, my near Neighbour, he comes from the Place where I was born: How far do you think he may be before?

Port. He is got by this Time below the Hill.

How Christian and the Porter greet at Parting:

Cb. Well, said *Christian*, good Porter, the Lord be with thee; and add to all thy blessings much Increase for the Kindnesses that thou hast shewed to me.

Then he began to go forward, but *Prudence*, *Piety*, *Charity*, and *Prudence* would accompany him down to the Foot of the Hill. So they went on together, reflecting their former Discourses, till they came to go down the Hill. Then said *Christian*, As it was difficult coming up, so far as I can see, it is dangerous going down. Ye said *Prudence*, so it is: For it is an hard Matter for a Man to go down into the Valley of *Humiliations*, as thou art now, and to catch no Slip by the Way: Therefore, said they, we are come one to accompany thee down the Hill. So he began to go down, but very warily, yet he caught Slip or two.

The Valley of Humiliation

Then I saw in my Dream, That the good Companions (when *Christian* was got down to the Bottom of the Hill) gave him a Loaf of Bread, a Bottle of Wine, and a

Clu

after of Raising, and then he went on his way.

But now in this Valley of Humiliation, for Christian was hard put to it; for he was gone but a little Way, before he espied a soul Friend coming over the Field to meet him; his Name is Apollyon. Then did Christian begin to be afraid; and to cast in his Mind, whether to go back or stand his ground. But he consider'd again, That he had no Armour for his Back, and therefore thought to turn Back to him, might give him a greater Advantage with Ease to pierce him with his Darts; therefore he resolv'd to stand his ground: For, thought he, I had I no more in my Eye, than the safety of my Life, 'twould be the best way to

Christi-
an's Reso-

lution at
the Monster was hideous to behold; he was clothed with Scales like a Fish (and these were his Pride; he had Wings like a Eagle, Feet like a Bear, and out of his Mouth came Fire and Smoak, and his Mouth was the Mouth of a Lyon. When he was up to Christian, he beheld him with a painful Countenance, and thus began to converse with him.

Whence came you? and whither are you bound?

I am come from the City of Destruction, which is the Place of all Evil, and am going to the City of Zion.

By this I perceive thou art one of my Christian Brethren; for all that Country is mine, and I am the Prince and God of it. How is it then that thou hast run away from thy King?

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Were it not for that I hope thou may'st do me more Service, I would strike thee now one Blow to the Ground.

Ch. I was born indeed in your Dominion but your Service was hard, and your Wage was such as Man could not live on; For the Wages of Sin is Death; therefore when was come to Years, did, as other considerate Persons do, look out, if perhaps I might mend my self.

Apol. There is no Prince that will lightly lose his Subjects, neither will I yet loose thee; but since thou complainest of thy Service and Wages, be content to go back, what our Country will afford, do here promise to give thee.

* Apollyon's Flattery.

Ch. But I have let my self to another, even to the King of Princes, and how can I with Fairness go back with thee?

Apol. Thou hast done in this according to the proverb, † Change a bad for a worse. But it is ordinary for those that have professed themselves his Servants, after a while give him the Slip, and return again to me. Do thou so too, and all shall be well.

† Apollyon under values Christ's Service

Ch. I have given him my Faith, and sworn my Allegiance to him, how then can I go back from this, and not be hanged as a Traytor?

Apol. Thou didst the same to me, and I am willing to pass by all, if now thou wilt yet turn and go back.

Ch. What I promised thee, was in Nonage, and besides I count that the Prince under whose Banner now I stand, is able to absolve me, yea, and to pardon what I did as to my Compliance with thee.

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er; And besides, O thou destroying Apollyon, to speak Truth, I like his Service, his Wages, his Servants, his Government, his Company and Country, better than thine, and therefore leave off to persuade the farther, I am his Servant, and will follow him.

Apol. * Consider again, when thou art in Blood, what thou art like in meet with the Way that thou goest. Thou knowest for the most part, his Servants come to the ill End because they are Transgressors of Christ's Law; how many of them have been put to shameful Deaths? besides thou countest his Service better than mine, whereas he never came yet to the Place where he is, to deliver any that served him out of their Hands; But as I have served him many Times, as all the World well knows have I deliver'd, either by Force or Fraud, those that have faithfully served me, from him or his, tho' taken by him? And so I will deliver thee.

Mr. His forbearing at present to deliver thee, is on purpose to try their Love, whether they will cleave to him to the End: for the ill End thou sayest they come to, that is most glorious in their Account; for present Deliverance, they do not expect it: For they stay for their Prince, and then they shall have it, when the Prince comes in, his and the Glory of Angels.

Apol. Thou hast already been unfairful in Service to him, and how dost thou think receive Wages of him? Wherein, O Apollyon! have I been faithful to him?

† Apollyon. *Apol.* Thou didst faint at † first setting out
 on pleads when thou was almost choaked in the Gulf
 Christi. of Despond; thou didst attempt wrong wa
 an's Infirmities a- to be rid of thy Burden whereas thou shoul
 gainst him Thou didst sinfully sleep, and lose
 choice Things. Thou wast also al
 persuaded to go back at the Sight of
 Lions: and when thou talkest of thy Jo
 ney, and of what thou hast heard and se
 thou art inwardly desirous of vain-Glory
 all that thou sayest or doest.

Ch. All this is true, and much more
 which thou hast left out; but the Prince
 whom I serve and honour, is merciful,
 ready to forgive: But besides, these In
 mities possess'd me in thy Country,
 there I suck'd them in, and I have gro
 ed under them, been sorry for them, and ha
 obtained Pardon of my Prince.

Apollyon in a rage falls upon Christian. *Apol.* Then Apollyon broke out into
 t greater Rage, saying, I am an Enemy
 his Prince, I hate his Person, his Laws,
 People, I am come out on purpose to wa
 stand thee.

Ch. Apollyon, beware what you do:
 I am in the King's Highway, the Way
 Holiness; therefore take heed to your self.

Apol. Then Apollyon straddled quite
 the whole Breadth of the Way, and
 I am void of Fear in this Matter, pro
 thy self to die; for I swear by my infer
 Den, That thou shalt go no further: I
 will I spill thy Soul.

And with that he threw a flaming
 in his Breast; but Christian had a Shielding
 Hand, with which he caught it, and so
 vented the Danger of that

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Then did *Christian* draw, for he saw 'twas time to bestir him, and *Apollyon* as fast made at him, throwing Darts as thick as Hail; by the which, notwithstanding all that *Christian* could do to avoid it, *Apollyon* wound-
ed him in his Head, his Hand, and Foot. This wound made *Christian* give a little Back: *Apollyon* in his therefore followed his Work again, and Under *Christian* again took Courage, and resisted standing as manfully as he could. This sore Combat lasted for above half a Day, even 'till *Christian* was almost quite spent. For you must know, that *Christian*, by reason of his Wounds, must needs grow weaker and weaker.

Then *Apollyon* espying this Opportunity, began to gather up close to *Christian*, and wrestling with him, gave him a dreadful Fall and with that *Christian's* Sword flew † *Apollyon* out of his hand. Then said *Apollyon*, I am sure on casteth thee now: And with that he had almost *Christian* wrest him to Death; so that *Christian* began down to the despair of Life: But, as God would have Ground.

While *Apollyon* was fetching his last Blow, he by to make a full End of this good man *Christian* nimbly stretched out his hand to his † Sword, and caught it, saying, † *Christian* Rejoice not against me, O mine Enemy in: For when I fall, I shall arise; and with the over A-
ve him a deadly Thrust, which made him *Apollyon* back, as one that had received his mor. † Mic 7. 8
Wound, *Christian* perceiving that he made him again, saying, nay, in all these things *Rom* 8
are more than Conquerors, thro' him 2.
t loved us. And with that *Apollyon* spread Jam. 4. 7
th his Dragon's Wings, and sped him a-
y that *Christian* saw him no more.



A more unequal Match can hardly be,
 Christian must fight an Angel; but you see
 The valiant Man by handling Sword and Shield,
 Does make him, tho' a Dragon, quit the Field.

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In this Combat no Man can imagine unless he had seen and heard, as I did, what Relations of Yelling and hideous Roaring Apollyon made the Combat all the Time of the Fight, he spake like a by the Sea- Dragon: And on the other side what Sighs, Groans, and Groans burst from Christian's Heart. I never saw him all the while give so much as one pleasant Look, till he perceived he had wounded Apollyon with his two edged Sword. When indeed he did smile, and look upward; but 'twas the most dreadful Fight that ever I saw.

So when the Battle was over, Christian said, + I will here give Thanks to him that hath delivered me out of the Mouth of the Lyon and to him that did help me against Apollyon. And so he did saying;

+ Christian
gives
God thanks
for his Deliverance

Great Belzebub, the Captain of this Fiend,
Design'd my Ruin; therefore to this end
He sent him earnest out, and he with Rage,
That hellish war, did fiercely me engage;
But blessed Michael helped me, and I
By Dint of Sword did quickly make him fly:
Therefore let me give him lasting Praise,
And thank, and bless his holy Name always.

Then there came to him an Hand with one of the Leaves of the Tree of Life, which Christian took and applied to the wounds that he had received in the Battle, and was healed immediately. He also sat down in that Place to eat Bread, and to drink of that Bottle that was given him a while before; so being refreshed, he addressed himself to his Journey, with his

† Christi-Sword draws in his † Hand; for he said, *angels on I know not but some other Enemy may be his Journe at hand. But he met with no other Affront with his from Apollyon quite thro' the Valley.*

Sword Now at the End of this Valley was another, call'd the Valley of the Shadow of his Hand Death, and Christian must needs go thro' it. *The Val-* because the Way to the Celestial City lay *ley of the* thro' the midst of it: Now this Valley is a Shadow very solitary Place. The Prophet † Jeremiah of Death *miab*, thus describes it: A Wilderness, a † ver. 2. 8. Land of Desart, and of Pits, a Land of Drought, and of the Shadow of Death, a Land that no Man (but a Christian) passeth through and where no Man dwelt.

Now here Christian was worse put to it than in his Fight with Apollyon, as by the Sequel you shall see,

I saw then in my Dream, That when Christian was got on the Borders of the Shadow of Death, there met him two Men *† The Children of them* that brought up an evil Report of the good Land, making haste to go back; to whom Christian spake as follows,

† The Children of them
spies go
back.

† Numb
13.

Ch. Whither are you going?

Men. They said Back! Back And we would have you do so too, if either Life or Peace is prized by you.

Ch. Why! What's the Matter? said Christian.

Men. Matter! said they, we were going that Way as you are going, and went as far as we durst; and indeed, we were almost past coming back; for had we gone a little further, we had not been here to bring the News to thee,

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Cb. But what have you met with? said *Christian*.

Men. Why, we are almost in the Valley *Psal.* 419 of the *Shadow of Death*, but that, by good *Psal.* 117 Hap, we looked before us, and saw the Danger before we came to it.

Cb. But what have you seen? said *Christian*.

Men. Seen! Why, the Valley it self, which is as dark as Pitch; we also saw there Hobgoblins, Satyrs, and Dragons of the Pit: We heard also in that Valley a continual Howling and Yelling, as of People under unutterable Misery, who there sit bound in Affliction and Irons; and over that Valley hangs the discouraging Clouds *John.* 3 5. of Confusion: Death also does always *Ch.* 10. 22 spread his Wings over it. In a Word, it is very white dreadful, being utterly without Order.

Cb. Then said *Christian*, I perceive now *Jer.* 3. 6 yet, by what you have said, but that this is my Way to the desired Heaven.

Men. Be it the Way, we will not chuse it for ours.

So they parted and *Christian* went on his way, but still with his Sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my Dream, so far as this Valley reached, there was on the Right hand a very deep Ditch: That Ditch is it to which the Blind hath led the Blind, all Ages, and have both there miserably *Ph.* 69 24. perished. Again, behold on the Left hand there was a very dangerous Quag, to which, if even a good Man falls, he finds no Bottom for his Foot to stand on:

I do

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Into the Quag King David did once fall
and had no doubt there been smothered
had not he that is able plucked him
out.

The Path-way was here also exceeding
narrow, and therefore good Christian was
the more put to it; for when he sought
in the Dark to shun the Ditch on the one
Hand, he was ready to Tip over into the
Mire on the other; also when he sought
to escape the Mire, without great Careful-
ness, he would be ready to fall into the
Ditch; Thus he went on, and I heard him
here sigh bitterly; for besides the Danger
mentioned above, the Path-way was here
so dark, that oftentimes when he lift up
his Foot to go forward, he knew not
where, nor upon what he should set it
next.

About the midst of this Valley, I per-
ceived the Mouth of Hell to be, and it
stood also hard by the Way-side: Now,
thought Christian what shall I do? And
ever and anon the Flame and Smoke would
come out in such Abundance with Sparks
and hideous Noises, (Things that cared
not for Christian's Sword, as did Apollyon
before) that he was forced to put up his
Sword, and heake himself to another
Weapon, called *All Prayer*; So he cried
in my Hearing, O Lord, I beseech Thee de-
liver my Soul. Thus he went on a great
while, yet the Flames would be reach-
ing towards him: Also he heard doleful
Voices, and rushing to and fro, so that some
Times he thought he should be trod in
Pieces, or trodden down like Mire in the

Street



or Man! where art thou? now thy Day is Night:
 God Man be not cast down, thou art yet right:
 y. Way to Heaven lays by the Gates of Hell:
 Fear up, hold on, with thee it shall go well.

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Servant. This frightful Sight was seen, and
 † **Christ** these dreadful Noises were heard by him
 an *an* *part* to far several Miles together; and coming to
 a *stand* a Place where he thought he heard a Com-
 but for a *pany* of Fiends coming forward to meet
 while. him, he stopp'd, and began to muse what he
 had best to do. Sometimes he had half a
 Mind to go back, then again he thought;
 he might be half way thro' the Valley. He
 remembered also how he had already van-
 quish'd many a Danger; but that the Dan-
 ger of going back might be much more
 than to go forward, so he resolv'd to go on;
 Yet the Fiends seem'd to come nearer
 and nearer. But when they were come even
 almost at him, he cried out with a most ve-
 hement Voice, I will walk in the strength
 of the Lord God, So they gave back, and
 came no farther.

One Thing I would not let slip: I took
 Notice that now poor *Christian* was so con-
 founded, that he did not know his own
 Voice: And thus I perceiv'd it, Just when
 he was come over against the Mouth of the
 burning Pit, one of the wicked ones got be-
 hind him, and stept up softly to him, and
 * **Christ** whispering, suggest'd many grievous Blas-
 an *an* *made* *be* *lieve* *that* *he* *spoke* *Blaspho-*
 mie *mies* *where* *Satan* *that* *he* *had* *proceed* *from* *his* *own* *Mind*. This
 put *Christian* more to it than any Thing that
 he met with before: even to think that he
 shou'd now blaspheme Him that he lov'd so
 much before; yet if he could have help'd
 it, he would not have done it: But he had
 not the Discretion either to stop his Ears, or
 to know from whence these Blasphemies
 came.

What

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When *Christian* had travelled in this disconsolate Condition some considerable Time, he thought he heard the voice of a Man as going before him, saying, Though I walked through the valley of the Shadow of Death, I will fear no ill; for thou art with me. Psal. 13.

Then was he glad: and that for these Reasons.

First, Because he gathered from thence that some who feared God, were in this Valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state: And why not thought he, with me? Though by Reason of the Impediment that attends this Place, I cannot perceive it.

Thirdly, For that he hoped (could he overtake them) to have Company by and by. Job 9. 10

So he went on, and he called to him that was before; but he knew not what to answer. For that he also thought himself to be alone. And by and by the Day broke. *Amos 5.* When said *Christian*, He hath turned the shadow of Death into the Morning.

Now Morning being come he looked back, not out of Desire to return, but to see, by the Light of the Day, what Hazards *Christian* had gone through in the Dark: So he was glad to see more perfectly the Ditch that was on one Hand, and the Quag that was on the other; also how narrow the Way was which led betwixt them both; also how he saw the Hobgoblins, and Satyrs and Dragons of the Pit, but all afar off; for after break

break of the Day, there came not nigh yet they were discover'd to him, according to that which is written, He discovereth deep Things out of Darknes. And bringeth out to light the Shadow of Death.

Now was *Christian* much afflicted with his Deliverance from all the Dangers of his solitary Way, which Dangers, though he feared them more before, yet he saw them more clearly now, because the Light of the Day made them conspicuous to him: And about this Time the Sun was rising, and this was another Mercy to *Christian*; for you must note, That though the First Part of the Valley of the Shadow of Death was dangerous; yet this Second Part, which he was yet to go, was, if possible, far more dangerous: For, from the Place where he now stood, even to the End of the Valley, the Way was all along set so full of Snares, Traps, Gins and Nets, here, and so full of Pits, Pit-falls, deep Holes and Shelvings down there, that had it now been dark as it was when he came the first Part of the Way, had he had a thousand Souls, They had in Reason been cast away; But as I said, just now the Sun was rising. Then said he, his Candle shineth on my Head. and by his Light I go through Darknes.

In this Light therefore he came to the End of the Valley. Now I saw in my Dream that at the End of this Valley lay Blood, Bones, Athes, and mangled Bodies of Men, even of Pilgrims that had gone this Way formerly, and while I was musing what should be the Reason, I espied a little before

before the Cave, where two Giants, Pops
and Pagan dwell in, old Time; by whose
Power and Tyranny the Men whose Bones,
Blood, Ashes, &c. lay there, were cruelly
put to Death. But by this Place Christian
went without much Danger, whereat I
somewhat wondered: But I have learnt since,
that Pagan has been dead many a Day; and
as for the other, tho' he be yet alive, he is,
by reason of Age, and also of the many
wound'd Bruises that he met with in his
younger Days, grown so crazy and stiff in
his Joints, that he can now do little more
than sit in the Cave's Mouth grinning at
Pilgrims as they go by, and biting his Nails,
because he cannot come at them.

So I saw that Christian went on his Way,
at the Sight of the Old Man that sat in
the Mouth of the Cave he could not tell
but to ~~be~~ especially because he spake
him; though he could not after him,
sing, *You'll never mind till more of*
and But he held his Peace, and let a good
ace out, and so went by, and caught no
hurt. Then *and Christian*.

O World of Wonders ! (I can say no less)
That I should be preserv'd in this Distress
Tear I have met with here ! O blessed be
That Hand that from us hath deliver'd me ;
Danger in Darkness, Devil, Hell, and Sin,
Did compass me while I this Vale was in ;
Snarers and Pits, and Traps and Nets did lie
In Path about, that worthless, silly I (down-
right have been catch'd, intangled, and cast
But since I live, let JESUS wear the Crown.

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Now as *Christian* went on his Way, he came to a little Ascent, which was cast up on purpose, that Pilgrims might see before them, up there, therefore, *Christian* went, and looking forward, he saw *Faithful* before him upon his Journey. Then said *Christian* aloud, Ho, So, ho! Stay, and I will be your Companion. At that *Faithful* looked behind him: To whom *Christian* cried, Stay, stay, till I come up to you. But *Faithful* answered, No, I am upon my Life, and the Avenger of Blood is behind me.

† *Christian*
an over-
takes
Faithful.

At this *Christian* was somewhat moved, and putting to all his Strength, he quickly got up with † *Faithful*, and did also over-run him; so the last was the first. Then did *Christian* vain-gloriously smile, because he had gotten the Start of his Brother; but not taking good heed to his Feet, he suddenly stumbled and fell, and could not rise again until *Faithful* came up to help him.

† *Christian*
an's Fall
makes
Faithful.
land be, go
towingly
og ether

Then I saw in my Dream they went very lovingly † on together, and had sweet Discourse of all Things that had happened to them in their Pilgrimage; and thus *Christian* began.

Chr. My honoured and well beloved. Brother *Faithful*, I am glad that I have overtaken you, and that God has so tempered our Spirits, that we can walk as Companions in this so pleasant a Path.

Faith I had thought, dear Friend, to have had your Company quite from our Town; but you did get the Start of me: Wherefore I was forced to come thus much of the Way alone:

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Chr. How long did you stay in the City of Destruction, before you set out after me in your Pilgrimage?

Faith. *Till I could stay no longer; for there was great Talk presently after you were gone out, that our City would in a short time with Fire from Heaven be burned down to the Ground. * Their Talk about the Country from whence they come

Chr. What, did your Neighbours talk so?

Faith. Yes, 'twas for a while in every Body's Mouth.

Chr. What, and did no more of them but you come out to escape the Danger.

Faith. Tho' there was, as I said, a great Talk thereabout, yet I do not think they did firmly believe it. For in the heat of the Discourse, I heard some of them deridingly speak of you, and of your desperate Journey (for so they called this your Pilgrimage) But I did believe, and do still, that the End of our City will be with Fire and Brimstone and from Above: and therefore I have made my Escape.

Chr. Did you hear no Talk of Neighbour Pliable?

Faith. Yes, *Christian*, I heard that he followed you 'till he came to the Slough of Despond; where, as some said, he fell in: But he would not be known to have so done; but I am sure he was soundly bedaubed with that kind of Dirt.

Chr. And what said the Neighbours to him?

Faith. Why, he hath, since his going back, *How Pliable* been had greatly in Derision, and that among all sorts of People; some do mock and despise him, and scarce will any set of him got home

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him on work. He is now seven times worse than if he had never gone out of the City.

Ch. But why should they be so set against him, since they also despise the Way that he forsook?

Faith. O they say hang him, he is a Turn-coat, he was not true to his Profession! I think God has stirred up his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the Way.

Ch. Had you no Talk with him before you came out?

Faith. I met him once in the Streets, but he leared away on the other Side, as one ashamed of what he had done; So I spake not to him.

Ch. Well, at my first setting out, I had Hopes of that Man: But now I fear he will perish in the Overthrow of the City. *For it has happened to him according to the true Proverb, The Dog is turned to his Vomit again; and the Sow that was washed, to her wallowing in the Mire.

Faith. They are my Fears of him too, but who can hinder that which will be?

Ch. Well, Neighbour *Faithful* (said *Christian*) let us leave him, and talk of Things that more immediately concern our selves: Tell me now what you have met with in the way as you came: For I know you have met with some Things, or else it may be writ for a Wonder.

Faith. I escaped the *Slough* that I perceived you fell into, and got up to the Gate without that Danger; only I met with one Faithful whose Name was *Wanton*, that had like to have done me a Mischief.

Wanton.

Chr

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Chr. 'Twas well you escap'd her Net: Joseph was hard put to it by her, and he Gen. 39. escaped her as you did, but it had like to 11, 12, 13. have cost him his Life. But what did she do to you?

Faith. You cannot think (but that you know something) what a flattering Tongue she had; she lay at me hard to turn aside with her, promising me all manner of Content.

Ch. Nay, she did not promise you the Content of a good Conscience.

Faith. You know that I mean all carnal and fleshly Content.

Ch. Thank God you have escaped her: Prov. 22. The abhorred of the Lord, shall fall into²⁴ her Ditch.

Faith. Nay, I know not whether I did wholly escape her or no?

Ch. Why, I know you did not consent to her Desire?

Faith. No, not to defile myself, for I remember'd an old Writing that I had seen which said, Her Steps take hold of Hell. So Prov. 5. 5. shut mine Eyes, because I would not be Job. 31. 1. enticed with her Words: Then she railed at me, and I went my way.

Ch. Did you meet with no other Assault you came?

Faith. When I came to the Foot of the Hill I call'd *Difficulty*, I met with a very aged Man. He was asked, What I was and whither bound, *asked by* told him, That I was a Pilgrim, going to Adam's the Celestial City. Then said the old *First*. Now, thou lookest like an honest Fellow; wilt thou be content to dwell with me, for the wages that I shall give thee? Then I asked him

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Mim his Name, and where he dwelt? He said his Name was *Adam the 1st*, and that he dwelt in the Town of *Deceit*. I asked him then, What was his Works?, and what the Wages that he would give? He told me, That his Work was many *Delights*, and his Wages That I should be his Heir at last. I farther asked, what House he kept, and what other Servants he had? So he told me That his House was maintained with all the *Dainties* in the World, and that his Servants were those of his own begetting. Then I asked how many Children he had? He said, That he had but three Daughters, *The Lust of the Flesh*, *The Lust of the Eye*, and, *The Pride of Life*; and that I should marry them if I would. Then I asked, how long Time he would have me live with him? And he told me, As long as he lived himself.

† Joh. 23
16.

Ch. Well, and what Conclusion came the Old Man and you to at last?

Faith. Why, at first I found my self somewhat inclinable to go with the Man, for I thought he spake very fair; but looking in his Forehead, as I talked with him, I saw there written, *Put off the old Man with his Deeds*.

Ch. And how then?

Faith. Then it came burning hot to my Mind, whatever he said, and however he flattered. when he got me home to his House, he would sell me for a Slave. So I bid him forbear to talk, for I would not come near the door of his House. Then he reviled me, and told me, That he would send such a one after me, that would make my Way bitter to my Soul. So I turned to go

way from him; but just as I turned my self to go thence, I felt him take hold of my Flesh; and gave me such a deadly twitch back, that I thought he had pull'd part of me after himself: This made me cry, *O wretched Man!* So I went on my Way Rom. 7. to the Hill.

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the Wind; for he overtook me just about the Place where the little stands. Just there (said *Christian*) did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my Bosom.

But good Brother hear me out: I soon saw the Man overtook me, he was a Word and a Blow; for down he smote me, and laid me for dead. But when I came to myself again, I ask'd him, Wherefore he serv'd me so? He said, Cause of my secret inclining to *Adam the first*: And with that he struck me another Blow on the Breast, and beat me down backward: so I lay at his Foot as before. When I came to myself again, I cry'd him Mercy: But he said, I know how to show Mercy: And with that he smote me down again. He had doubtless made an End of me, but that one came by, and bid him forbear.

Who was he that bid him forbear? I did not know him at first; but when he went by, I perceiv'd the Holes in his hands and in his Side, then I concluded that was our Lord. So I went up the Hill.

Chr.

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Ch. That Man that overtook you, was
**The Tem- Moses* & He spareth none, neither knoweth
 persif Mo- he how to shew Mercy to those that trans-
 ges his Law.

Faith. I know him very well: it was not
 the first Time that he has met with me.
 'Twas he that came to me when I dwelt
 secure at home, and that told me, He
 would burn my House over my Head, if I
 staid there.

Chr. But did you not see the House that
 stood there on the Top of the Hill, on the
 Side of which *Moses* met you?

Faith. Yes, and the Lions too, before
 came at it; but for the Lions I think they
 were asleep; for it was about Noon, and
 because I had so much of the Day before
 me, I passed by the Porter, and came down
 the Hill.

Ch. He told me indeed, That he saw you
 go by, but I with you had called at the
 House; for they would have shewed you
 many Rarities, that you would scarce have
 forgot them to the Day of your Death. But
 pray tell me, Did you meet no Body in the
 Valley of Humility?

** Faithful* *Faith.* Yet, I met with one & *Discontent*
assaulted who would willingly have persuaded me
 by Dis- to go back again with him: His Reason
 conen t, was, For that the Valley was altogether
 without *Hesper*. He told me moreover
 That there to go, was the way to dissolve
 all my Friends, as *Pride*, *Anger*, *Sloth*,
Conceit, *Worldly Glory*, with others, who
 knew, as he said, would be very much
 offended. If I made such a Fool of myself as
 waded through this Valley.

Chr. Well, And how did you answer him
Faith.

Faith. I told him, † That altho' all these * Faith-
 that he named might claim Kindred of me, yet's an-
 and that rightly. (for indeed they were my *Swet* to
 Relations, according to the *fl-^{sh}*) yet since Discon-
 became a Pilgrim, they have disowned me.

me, and I also have rejected them; and
 therefore they are to me now, no more
 than if they had never been of my Line-
 age: I told him moreover, That as to this
 valley; he had quite misrepresented the
 thing; for before Honour is Humility,
 and a baughty Spirit before a Fall. There-
 fore, said I, I had rather go through this
 valley to the Honour that was so account-

by the Wisest, than chuse that which
 esteem'd most worthy of our Affections.

Chr. Met you with nothing else in that
 valley?

Faith. Yes, I met with * Shame, but of all. *He is as-*
 Men that I met with in my Pilgrimage, *faulted by*
 I think bears the wrong Name, the other *Shame.*
 could be said nay, after a little Argumenta-
 tion, and (some what else) but that bold face'd
 me would never have done.

Chr. Why, what did he say to you?

Faith. What! why he objected against
 Religion it self: he said, 'Twas a pitiful low-
 lying Business for a Man to mind Reli-
 gion; he said, That a tender Conscience was
 unmanly Thing, and that for a Man to
 ch over his Words and Ways so as to
 up himself from that heaving Liberty
 the brave Spirits of the Times accus-
 tomed unto, would make him the Ridi-
 of the Times. He objected also, That
 few of the *Mighty, Rich, or Wise*, were
 of my Opinion; nor any of them
 E neither

1 Cor. 1. ther, before they were persuaded to be
 26. ch. 3. Fools, and to be of a voluntary Fondness
 18. to venture the Loss of all, for no Body
 Phil. 3. 7. knows what. He moreover objected the
 9. base and low Estate and Condition of those
 Joh. 7. 48 that were chiefly the Pilgrims of the Times
 in which they lived; also their Ignorance
 and Want of Understanding in all natural
 Sciences. Yea, he did hold me to it at that
 Rate also, about a great many more Things
 than I here relate; as that it was a Shame
 to sit whining and mourning under a Ser-
 mon, and a Shame to come sighing and
 groaning Home. That it was a Shame to
 ask my Neighbour Forgive us for petty
 Faults, or to make Restitution where I have
 taken from any. He said also, That Reli-
 gion made a Man grow strange to the Great
 because of a few Vices, (which is called
 by finer Names) and made him own and
 respect the Base, because of the same Reli-
 gious Fraternity: And is not this said
 a Shame.

Ch. And what did you say to him?

Faith, Say; I could not tell what to
 at first. Yea, he put me to it, that my
 Blood came up in my Face; even the
 Shame fetch'd it up and had almost be-
 me quite off. But at last I began to con-
 sider, That that which is highly esteem'd
 among Men, is had in Abomination with
 God. And I thought again, this Shame tell'd
 me what Men are, but it tells me not what
 what God, or the Word of God is. And
 I thought moreover, That at the Day
 Doom, we shall not be doomed to Death
 and Fire, according to the bestowing Spirit

Luke 16.
 19.

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of the World, but according to the Wisdom
and Law of the Highest. Therefore thought
what God says is best indeed, is best, tho'
the Men in the World are against it: See-
ing then that Gods prefers his Religion, see-
ing God prefers a tender Conscience seeing
they that make themselves Fools for the
Kingdom of Heaven are wisest; and that
the poor Man that loveth Christ, is richer
than the richest Man in the World that
despises him; Shame, depart, thou art an Ene-
my to my Salvation; shall I entertain thee
against my Sovereign Lord? How then shall
I look him in the Face at h's Coming?
Should I now be ashamed of his Ways and
Servants, how can I expect the Blessing?
Is it indeed this Shame was a bold Villain;
I should scarce shake him out of my Com-
pany; yea, he would be hunting of me,
and continually whispering me in the Ear,
with some or other of the Infirmities
that attend Religion; but as I told him,
it was but in vain to attempt further in
this Business, for those Things that he dis-
dained, in those did I see most Glory: And
at last I got past this importunate one.
And when I had shaken him off, then I be-
gan to sing

Mar. 3.38

*The Tryal that those Men do meet withal,
That are obedient to the Heavenly Call,
Are manifold and suited to the Flesh,
And come, and come, and come again afresh;
That now or some times else, we by them may
Be taken, overcome, and cast away.
O then the Pilgrims let the Pilgrims then,
Be vigilant, and quite themselves like Men.*

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Ch. I am glad, my Brother that thou didst withstand this Villain so bravely, for, of all, as thou sayest, I think he has the wrong Name, for he is so bold as to follow us in the Streets, and to attempt to put us to Shame before all Men, that is to make us ashamed of that which is good; but if he was not himself audacious, he would never attempt to do as he does, but let us still resist him, for notwithstanding all his Bravadoes, he promoteth the Fool, and none else.

Prov, 3.
35.

The wise shall inherit Glory, saith Solomon, but Shame shall be the Promotion of Fools.

Faith. I think we must cry to him for Help against Shame, that would have us be valiant for Truth upon the Earth.

Chr. You say true: But did you meet no Body else in that Valley?

Faith. No not I, for I had Sunshine all the rest of the Way, thro' that, and also thro' the Valley of the Shadow of Death.

Chr. 'Twas well for you; I am sure it fared far otherwise with me, I had for a long Season as soon as almost I enter'd into the Valley, a dreadful Combat with that foul Friend *Apollyon*; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to Pieces: For as he threw me my Sword flew out of my Hand, nay he told me, He was sure of me; but I cryed to God, and he heard me, and delivered me out of all my Troubles. Then I entred into the Valley of the Shadow of Death, and had no Light for almost half the way through it. I thought I should have been killed there over and over

over; but at last Day broke, and the Sun rose, and I went thro' that which was behind with far more Ease and Quiet

Moreover, I saw in my Dream, that as they went on, *Faithful*, as he chanced to look on one Side, saw a Man whose Name is *Talkative* walking at a Distance besides them (for in this Place there was Room enough for them all to walk)* He was a tall* *Talkative* Man, and something more comely at a Distance than at Hand: To this Man *Faithful* scribed, addressed himself in this manner.

Faith. Friend, Whither away? are you going to the Heavenly Country?

Talk. I am going to the same Place.

Faith. That is well; then I hope we shall have your good Company.

Talk. With a very good Will, will I be your Companion.

Faith † Come on then, and let us go together and let us spend our Time in discoursing of Things that are profitable. † *Painful and Talkative enter into Discourse.*

Talk. To talk of Things that are good, to me is very acceptable, with you, or with any other, and I am glad that I have met with those that incline to so good a Work: For to speak the Truth, * there are but few * *Talkative's discourse like of his Discourse.* that care thus to spend their Time (as they are in their Travels) but chuse much rather to be speaking of Things to no Profit, and this hath been a Trouble to me.

Faith. That is indeed a Thing to be lamented; for what Thing is worthy of the Use of the Tongue and Mouth of Men on Earth, as are the Things of the God of Heaven?

Talk. I like you wonderfully well, for your Sayings are full of Conviction; and I

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I will add, What Thing is so pleasant, and what so profitable, as to talk of the Things of God?

What Things so pleasant? (that is, if a Man hath any Delight in Things that are wonderful) for Instance: if a Man doth delight to talk of the History, or the Mystery of Things, or if a Man doth love to talk of Miracles, Wonders or Signs, where shall he find Things recorded so delightful and so sweetly penn'd as in the Holy Scriptures?

Es. That's true, but to be profited by such things in our Talk, should be our chief design.

Talkative's fine Discourse.

Talk. That is it that I said, for to talk of such Things is most profitable, for by so doing a Man may get Knowledge of many Things, as of the Vanity of earthly Things, and the Benefit of Things above (thus in general) but more particularly, By this a Man may learn the Necessity of the New-Birth, the Insufficiency of our Works, the Need of Christ's Righteousness, &c.

Besides, by this a Man may learn what is to repent, to believe, to pray, to suffer or the like: By this also a Man may learn what are the great Promises and Consolations of the Gospel to his own Comfort. Further, by this a Man may learn to refute false Opinions, to vindicate the Truth, and also to instruct the Ignorant.

Faith. All this is true, and glad am I to hear these Things from you.

Talk. Alas! the Want of this is the Cause that so few understand the Need of Faith, and the Necessity of a Work of Grace in their Soul, in order to eternal Life; but ignorantly.

ignorantly live in the Works of the Law, by the which a Man can by no means obtain the Kingdom of Heaven.

Faith. But by your leave, heavenly Knowledge of these is the Gift of God; no Man attaineth to them by Human Industry, or only by the Talk of them.

Talk. All that I know very well. For a Man can receive nothing, except it be given him from Heaven: all is of Grace, not of Works; I could give you an Hundred Scriptures for the Confirmation of this. *O brave Talkative.*

Faith. Well then, said *Faithful*, what is that one thing, that we shall at this Time find our Discourse upon?

Talk. What you will: I will talk of things heavenly, or things earthly; things moral or things evangelical; things sacred or things prophane; things past or things to come; things foreign or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

Faith. Now did *Faithful* begin to wonder for *Faithful* and stepping to *Christian* (so he walked all this while by himself) he said to him, *Talkative*, but softly, What a brave Companion have we got? Surely this Man will make a very excellent Pilgrim. *Beguiled by Talkative.*

Ch. At this *Christian* modestly smiled, and said, * This Man with whom you are so taken, will beguile with this Tongue of his Twenty of them that know him not. *Christi-an makes a Discovery of Talkative.*

Faith. Do you know him then?

Ch. Know him? Yes, better than he knows himself. *active, telling Faithful who he was*

Faith. Pray what is he?

Chr. His Name is *Talkative*, he dwelleth in

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in our Town. I wonder that you should be a Stranger to him, only I consider that our Town is large.

Faith. Whose Son is he? and whereabouts doth he dwell?

Cb. He is the Son of one say-well, he dwells in *Prating Row*, and is known of all that are acquainted with him by the Name of *Talkative in Prating Row*, and notwithstanding his fine Tongue, he is but a sorry Fellow.

Faith. Well, he seems to be a very pretty Fellow.

Cb. That is to them that have not a thorough Acquaintance with him, for he is best abroad, near home he is ugly enough: Your saying that he is a pretty Man, brings to my Mind, what I have observ'd in the Work of the Painter, whose Pictures show best at a Distance, but very near more displeasing.

Faith. I am ready to think you do but jest because you smil'd.

Cb. God forbid, that I should jest, (tho' I smil'd) in this Matter, or that I should accuse any falsely; I will give you a farther Discovery of him. This Man is for any Company, and for any Talk, as he talks now with you, so will he talk when he is on the Ale Bench; and the more Drink he hath in his Crown, the more of these Things he hath in his Mouth; Religion hath no Place in his Heart, or House, or Conversation; and all he hath lies in this Tongue, and his Religion is to make a Noise therewith.

Faith. Say you so? then I am in this Man greatly deceived.

Cb.

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Ch Deceived ! you may be sure of it, Mar. 23.
 Remember the Proverb, They say and do 1 Cor 4.
 not ; but the Kingdom of God is not in Talka-
 Words, but in Power. He talketh of Prayer, of Repentance,
 of Repentance, of Death and of the new Birth; but does
 but he knows but only to talk of them. I not
 have been in his Family and have observ'd
 him both at home and abroad, and I know
 what I say of him is the truth. * His House * His House
 is as empty of Religion as the white of an Egg is of Yolk. There is neither Prayer
 nor Sign of Repentance for Sin: Yea the
 Brute in his kind serves God far better than
 he. † He is the very Stain, Reproach and
 Shame of Religion to all that know him; it can hardly have a good Word in all the
 End of the Town where he dwells, thro'
 him. Thus say the common People that
 know him * A Saint abroad, and a Devil at
 home. His poor Family finds it so: he is
 such a Churl, such a Railer at, and so un-
 reasonable with his Servants, that they neither
 know how to do for, or to speak to him.
 Men that have any Dealings with him say
 I'd better to deal with a Turk than with
 him, for fairer Dealings they shall have at
 his Hands. This Talkative, if it be possible,
 will go beyond them, defraud, beguile,
 and over-reach them; besides he brings
 up his Sons to follow his Steps, and if
 he finds in any of them, a foolish Timor-
 ousness (for so he calls the first Appearance
 of a tender Conscience) he calls them Fools
 and Blockheads, and by no means will em-
 ploy them in much, or speak to their
 Commendations before others. For my
 part, I am of Opinion, that he has by his

wicked life caused many to stumble and fall, and will be, if God prevents not, the Ruin of many more.

Faith. Well my Brother, I am bound to believe you, not only because you say you knew him, but also because like a Christian, you make your Reports of Men. For I cannot think that you speak those Things of ill Will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did; Yea had I received this Report at their Hands only that are Enemies to Religion, I should have thought it had been a Slander. A Lot that often falls from bad Mens Mouths, upon good Mens Names and Professions. But all these Things yet, and a great many more as bad, of my own Knowledge I can prove him guilty of. Besides, good Men are ashamed of him, they can neither call him Brother nor Friend, the very naming of him among them, makes them blush, if they know him.

Faith. Well, I see that Saying and Doing are two Things, and hereafter I shall better observe this Distinction.

Ch. They are two Things indeed and are as diverse, as are the Soul and the Body; for as the Body without the Soul is but a dead Carcass; so Saying, if it be alone, is but a dead Carcass also. The Soul of Religion is the practic Part. Pure Religion and undefiled before God and the Father, is this, to visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World. This Talkative is not aware of,

* The Carcass of Religion

Jam. 1. 27.

see ver. 2.

3. 24, 25,

26.

he thinks that hearing and saying will make a good Christian; and thus he deceiveth his own Soul. Hearing is but as the sowing of the Seed; Talking is not sufficient to prove, that Fruit is indeed in the Heart and Life; and let us assure our selves, That at the Day of Doom Men shall be judged according to their Fruit. It will not be said then, Did you believe? but were you Doers or Talkers only? And accordingly shall they be judged. The End of the World is compared to our Harvest, and you know Men at Harvest regard nothing but Fruit. Not that any thing can be accepted that is not of Faith; but I speak this to shew you how insignificant the Profession of *Talkative* will be at that Day.

See Mat.
14 25.

Faith. This bring to my Mind that of *Moses*, by which he described the Beast that is clean.

* He is such a one that parteth the Hoof *Lev. 12.* and cheweth the Cud; not that parteth the Hoof only, or that cheweth the Cud only. Faithful The Hare cheweth the Cud, but yet is unconvinced clean, because he parteth not the Hoof. And of the ban- this truly resembleth *Talkative*; he cheweth upon the Word, but yet he divideth not the Hoof; he parteth not with the Way of Sin-ners; but as the Hare, he retaineth the Boar of a Dog or Bear, and therefore he is unclean. 1, 2, 3, ch.

Ch. You have spoken for ought I know the true Gospel sense of those Texts; and I will add another Thing: *Paul* calleth some Men, yea, and those great Talkers too, *Sound-ing Brass*, and *Tinkling Cymbals*: that is as he expounds them in another Place, Things without Life, giving sound, Things without

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without Life, that is, without the true Faith and Grace of the Gospel; and consequently, things that shall never be placed in the Kingdom of Heaven, among those that are the Children of Life, who in their sound by their Talk, be as it were the Tongue or Voice of an Angel.

Faith. Well I was not so fond of his Company at first, but am as sick of it now, what shall we do to be rid of him.

Ch. Take my Advice and do as I bid you and you shall find that he will soon be sick of your Company too, except God shall touch his Heart and turn it.

Faith. What would you have me to do?

Ch. Why, go to him, and enter into some serious Discourse about the Powers of Religion, and ask him plainly (when he has approved of it; for that he will) whether this Thing be set up in his Heart, House or Conversation.

Faith. Then Faithful slept forward again, and said to Talkative, Come, what cheer? How is it now?

Ta. I thank you well; I thought we should have had a great deal of Talk by this Time.

Faith. Well if you will, we will fall to it now; and since you left it with me to state the Question let it be this: How doth the saving Grace of God discover it self, when it is in the Heart of Man?

* Talkative's false Discovery of Grace. *Talk.* I perceive then that our Task must be about the Power of Thing; Well, 'tis a very good Question, and I shall be willing to answer you. And take my Answer in brief, thus: First, Where the Grace of God is in the heart, it causeth there a great Out-cry against Sin. Secondly, *Faith*

Faith Nay, hold, let us consider of one at once, I think you should rather say, It shewes its self by eclipsing the Soul to abhor its Sin.

Ta. Why what difference is there between crying out against, and abhorring of Sin?

Fa. O a great deal * a Man may cry out against Sin of Policy, but he cannot abhor it, but by virtue of a godly Antipathy against it. I have heard many cry out against Sin in the Pulpit, who yet can abide it well enough in the Heart. Hous and Conversation Joseph a Mistress cried with a loud Voice as if she had been very holy; but she would willingly notwithstanding that have committed uncleanness with him. Some cry out against Sin, even as a Mother cries out against her Children in her Lap, when she calls it Slut and naughty Girl, and then falls to hugging and kissing it.

Talk. You lie at the catch I perceive

Faith. No, not I, I am only for setting Things Right. But what is the second Thing whereby you will prove a Discovery of a Work of Grace in the Heart

Ta. Great Knowledge of Gospel Myseries.

Faith. This Sign should have been first, but first or last it is all false; for Knowledge + great Knowledge may be obtained in the Myseries of the Gospel, and yet no Work of Grace in the Soul. Yea, if a Man have all Knowledge, he may yet be nothing; and so consequently be no Child of God. When Christ said, Do ye know all these Things? And the Disciples answer'd, Yes; he added, Blessed are ye if you do them, He doth not lay the Blessing in the knowing of them, but in the doing of them. For here is a Knowledge that is not attended with doing: He that knoweth his Master's

* The crying out against Sin, no Sign of Grace.

Gen. 39

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+ Great Knowledge no Sign of Grace.

1 Cor. 13

Two sorts of Knowledge.

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Will and doth it not. A Man may know like an Angel, and yet be no Christian: Therefore your Sign of it is not true. Indeed to know, is a Thing that pleaseth Talkers and Boasters! but to do is that which pleaseth God: Note, That the Heart cannot be good without Knowledge, for without that the Heart is naught, there are therefore two sorts of Knowledge, Knowledge that resteth in the bare Speculation of Things and Knowledge that is accompanied with the Grace of Faith and Love, which poves a Man upon doing even the Will of God from the Heart. The first of these will serve the Talker, but without the other, the true Christian is not content. * Give me Understanding, and I shall keep thy Laws: yea, I shall observe it with my whole Heart: *Psal. 41: 19, 30.*

• *Truth Knowledge attended with Endeavours.*

Talk. You lie at the catch again, this is not for Edification.

Faith. Well, if you please, propound another Sign how his Work of Grace discovereth it self where it is.

One good Sign of Grace.

Talk. Not I, for I see we shall not agree.

Joh. 16. 8 from 7. 24

Faith. Well if you will not, will you give me Leave to do it?

John 16. 9.

Talk. You may use your Liberty.

Mark 6. 16.

Faith. A Work of Grace in the Soul discovereth it self either to him that hath it, or to the Stander by.

Psal 38. 18

To him that hath it, thus it gives him Conviction of Sin, especially the Defilement of his Nature and the Sin of Unbelief, (for the sake of which he is sure to be damn'd, if he findeth not Mercy at God's Hand, *by Faith in Jesus Christ) This Sight and Sense of Things worketh in him Sorrow and Shame for Sin: he findeth, moreover, reveal'd in him the Saviour

Gal 2. 15

Acts 4. 12

Mat. 5. 6.

Rev. 1. 6.

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of the World, and the absolute necessity of
 closing with him for Life, at the which he
 findeth Hungrings and Thirstings after him,
 to which Hungrings, &c. the Promise is
 made. Now according to the Strength or
 Weakness of his Faith in his Saviour, so is
 his Joy and Peace, so is his Love to Holiness,
 so are his Desires to know him more, and also
 to serve him in this World. But tho' I say it
 discovers it self thus unto him; yet it is but
 seldom that he is able to conclude, that this
 is a Work of Grace, because his Corruptions
 now, and his abused Reason makes his Mind
 to mis-judge in this Matter; therefore in him
 that hath this Work, there is required a very
 sound Judgment, before he can with steadi-
 ness conclude that this is a Work of Grace.

To others it is thus discovered,

1. By an experimental Confession of his
 Faith in Christ. 2. By a Life answerable to
 that Confession, to wit, a Life of Holiness,
 Heart-Holiness, Family-holiness, if he hath
 a Family and by Conversation-holiness in
 the World, which in the general teacheth
 him inwardly to abhor his Sin, and himself
 for that, in secret to suppress it in his Fa-
 mily and to promote Holiness in the World,
 not by Talk only, as an Hypocrite, for t lka-
 tive Person may do, but by a practical Sub-
 jection in Faith and Love to the Power of the
 Word; and now, Sir, as to this brief De-
 scription of the Work of Grace, and also
 the Discovery of it, if you have ought to
 object, object: if not, then give me leave
 to propound to you a Second Question

Talk Nay, my part is not now to object
 but to hear:—Let me therefore have your
 Second Question,

Faith.

Rom. 10.
 10.
 Phil. 3. 17
 Mat. 59.
 Joh. 24. 15
 Pl. 50. 10.
 Joh. 42. 5.
 6.
 Ezek. 9.
 43.

* *Another good Sign of Grace.* *Faith.* It is this, Do you experience this first part of the Description of it? And doth your Life and Conversation testify the same? Or stulleth your Religion in Word or Tongue, and not in Deed or Truth? Pray if you incline to answer me in this, say no more than you know the God above will say *Alas* say, and say nothing but what your Conscience can justify you in; For *not he that commendeth himself is approved but whom the Lord commendeth.* Besides, to say I am thus, and thus, when my Conversation and all my Neighbours tell me I am, is great Wickedness.

† *Talkative.* *Talk.* Then † *Talkative* at first began to brash, but recovering himself, thus he replied: You come now to experience, to Conscience and God; and to appeal to him for Justification of what is spoken. This kind of *Excuse* I did not expect, nor am I disposed to give an Answer to such Question because I count not my self bound thereto unless you take upon you to be a Catechiser, and tho' you should so do, yet I may refuse to make you my Judge. But I pray will you tell me why you ask me such Questions?

* *The Reason why Faithful put him to that Question.* *Rea.* Because I saw you forward to talk, and because I knew not you had ought else but Faithful Notions. Besides to tell you all the Truth, I have heard of you, that you are a Man whose Religion lies in Talk, that your Conversation gives your Profession the Lie. They say you are a Spot amongst Christians, and the Religion fareth the worse for your ungodly Conversation, that some already have stumbled at your wicked ways, and that more are in Danger of being destroyed thereby, your Religion

Religion and an Ale-house and Covetousness and Uncleanness, and Swearing and Lying and vain Company keeping &c. will stand together. The Proverb is true of you, which is said of a Whore; to wit; That she is a Shame to all Women, so you are a Shame to all Professors.

Talk. "Since you are ready to take up" Talk-Report, and to judge so rashly as you do, give flings. I cannot but conclude you are some peevish or melancholick Man, not fit to be a Discour-Paithful, sed with, and so adieu.

Ch. Then came up Christian, and said to his Brother, I told you how it would happen, your Words and his Lust could not agree; he had rather leave your Company than reform his Life; but he is gone as I said, & let him go; the Loss is no Man's but his own. He has saved us the trouble of Riddance going from him; for he continuing (as I suppose he will) damp as he is, he would have been but a Blot in your Company; besides the Apostle says, from such withdraw thy self.

Faith. But I am glad we had this little Discourse with him; it may happen that he will think of it again; however, I have dealt plainly with him, and so I am clear of his Blood if he perisheth.

Ch. You did well to talk so plainly to him as you did; there is but little of this faithful Dealing with Men now-a-days, and that makes Religion stink so in the Nostrils of many as it doth; for they are these Talkative Fools, whose Religion is only in Words, and are Gebrauch'd and vain in their Conversation (that being so much admitted into the Fellowship of the Godly) do puzzle the World, blamish Christianity,

and

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and grieve the sincere, I wish that all Men would deal with such, as you have done, then should they be either made more conformable to Religion, or the Company of Saints would be too hot for them.

Then did Faithful say,

How Talkative a first lift up his Plumes.

How bravely doth he speak! how he presumes

To drive all down all before him! but so soon

As Faithful talks of Heart-work, like the Moon That's past the Full, into the Wane he goes:

And so will all, but he that Heart-work knows.

Thus they went on Talking of what they had seen by the Way, and so made that way easie, which would otherwise, no doubt, have been tedious to them, for now they went through a Wilderness.

Now when they had got almost quite out of this Wilderness, Faithful chanced to cast his Eye back, and espied one coming after them and he knew him. Oh! said Faithful to his Brother, who comes yonder: Then Christian looked, and said, it is my good Friend Evangelist. Ay, and my good Friend too, said Faithful, for it was he that set me the Way to the Gate. Now as Evangelist came up unto them, he thus saluted them.

*Evange- Evan. Peace be with you dearly beloved.

list over- and Peace be to your Helpers:

takes the n Ch. † Welcome, welcome, my good Evan-

again. golist, the sight of thy Countenance brings

† They are to my Remembrance thy ancient Kindness,

glad at the and unwearied Labours for my eternal Good.

Sight of Faith. And a thousand times welcome said

him. good Faithful; thy Company, O sweet Evan-

gelist, how desirable is it to us poor Pilgrims

Evan.

Evan. Then said *Evangelist*, How hath it fared with you, my Friends, since the time of our last parting? what have you met with and how have you behaved your selves?

Then *Christian* and *Faithful* told him of all Things that had happened to them on the Way, and how, and with what Difficulty they had arrived to that Place.

**Evan.* Right glad am I, said *Evangelist*, not that you have met with Tryals, but that you have been Victors: and for that you have notwithstanding many Weaknesses,) continued in the Way to this very Day. *His Exhortation to them.*

I say, right glad am I of this Thing, and that for my own Sake and yours; I have sowed and you have reaped, and the Day is coming, when both he that sowed and they that reaped, shall rejoice together; that is if you hold out, for in due time ye shall reap, if you faint not. The Crown is before you, and it is an incorruptible one, so run that you may obtain it. Some there be that set out for this Crown, and after they have gone far for it, another comes in and takes it from them; hold fast therefore that you have, let no Man take your Crown; you are not yet out of the Gun-shot of the Devil, you have not resisted unto Blood, striving against Sin. Let the Kingdom be always before you, and believe steadfastly concerning things that are invisible. Let nothing that is on this Side the other World get within you, and above all, look well to your own hearts and to the Lusts thereof, for they are deceitful above all things, and desperately wicked; set your Faces like a Flint, you have all Power in Heaven and Earth on your Side.

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They do
thank him
for his Ex-
hortation.

Ch. Then *Christian* thank'd him for his Exhortation, but told him withal, that they would have him speak further to them for their Help the rest of the way, and the rather for that they well knew that he was a Prophet and could tell them of Things that might happen unto them; and how they might resist and overcome them. To which Request *Faithful* also consented. So *Evangelist* began as fo loweth

† He pre-
dicteth
what trou-
ble they
shall meet
within
Vanity-
Pur, and
encourag-
eth them
to Stead-
fastness.

Ev. † My Sons you have heard in the words of the Truth of the Gospel, that you must thro' many Tribulations enter into the Kingdom of Heaven. And again, That in every City Bonds and Afflictions abide on you and therefore you cannot expect that you should go long on your Pilgrimage without them in some sort or other. You have found something of the Truth of these Testimonies upon you already and more will immediately follow; for now as you see you are almost out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you, and in that Town you will be hard beset with Enemies, who will strain hard but they will kill you, and be you sure that one or both of you must seal the Testimony which you hold with Blood; but be you faithful unto Death, and the King will give you a Crown of Life. * He that shall die there altho' his Death will be unnatural and his Pains perhaps great, he will yet have the better of his Fellow; not only because he will be arrived at the Celestial City sooner, but because he will escape many Miseries that the other will meet with in the rest of his Journey. But when you are come

* He whose
Lot it will
be there to
suffer, will
have the
better of
his Brother

come to the Town and shall find fulfilled what I have here related, then remember your Friend, and quit your selves like Men, and commit the keeping of your Souls to your God in well doing, as unto a faithful Creator.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them; the Name of that Town is *Vanity*; and at the Town there is a Fair kept, called *Vanity-Fair*; it is kept all the Year long; it beareth the Name of *Vanity-Fair*, because the Town where it is kept, is lighter than Vanity; and also because all that is there sold, or that cometh thither is Vanity. As is the saying of the Wise, *All that cometh is Vanity*.

This Fair is no new erected Business, but a thing of ancient standing; I will shew you the Original of it.

* Almost five thousand Years ago, there were Pilgrims walking to the Coelestial City, as those two honest Persons are; and *this Fair*, *Belzebub*, *Apollyon* and *Legion*, with their Companions, perceiving by the Path that the Pilgrims made, that their Way to the City lay thro' this Town of *Vanity*, they contrived here to set up a Fair; a Fair wherein should be sold all sorts of *Vanity*, and that it should last all the Year long. Therefore at his Fair are all such Merchandizes sold; as Houses, Lands, Trade, Places, *The Mer-Honours*, *Preferments*, *Titles*, *Countries*, *Kingdoms*, *Lusts*, *Pleasures*, and *Delights of this Fair* of all sorts, as Whores, Bards, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, Precious Stones, and what not? And



Behold VANITY-FAIR! The Pilgrims there
 Are chain'd, and ston'd beside:
 Even so it was, our LORD pass'd here,
 And on Mount Calvary dy'd.

And

And moreover, at this Fair there is at all Times to be seen Jugglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of every Kind.

Here are to be seen too, and that for nothing, Thiefs, Murders, Adulteries, False Swearers, and that of a Blood-red Colour.

And as in other Fairs of less Moment there are several Rows and Streets under their proper Names; where such Wares are vended; so here likewise you have the proper Places, Rows, Streets, (viz Countries and Kingdoms) where the Wares of ^{* The} this Fair are soonest to be found: ^{* Here Streets of} is the *Britain Row*, the *French Row*, the *Italian Row*, the *Spanish Row*, the *German Row*, where several Sorts of Vanities are to be sold. But as in other Fairs, some one Commodity is as the chief of all the Fair, so the Ware of *Rome*, and her Merchandize, is greatly promoted in this Fair; only our *English Nation*, with some other, have taken a dislike thereat.

Now, as I said, the Way to the Celestial City lies just thro' this Town, where this lusty Fair is kept; and he that will go to the City, and yet not go thro' this Town, must ¹ *Cor. 15* needs go out of the World. [†] The Prince ¹⁰ of Princes himself, when here, went thro' [†] *Christ* this Town to his own Country, and that up- ^{went thro'} on a Fair-day too. Yea, and as I think it ^{this Fair,} was *Belzebub*, the chief Lord of this Fair, that ^{Matt. 7. 1} invited him to buy of his Vanities, yea, ^{Luke 4. 5.} would have made him Lord of the Fair, ^{6, 7.} would he but have done him Reverence as he went through the Town. Yea, because he was such a Person of Honour, *Belzebub* had

re

And

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* *Christ
bought no-
thing in
this Fair.*

had him from Street to Street, and shewed him all the Kingdoms of the World in a little Time, that he might (if possible) allure the blessed One, to cheapen and buy some of his Vanities: but he had no mind to the Merchandize, and therefore left the Town, without laying out so much as one Farthing upon these Vanities. This Fair therefore, is an ancient Thing, of long standing, and a very great Fair.

† *The Pil-
grims enter
the Fair:
The Fair in
a hubbub*

† Now these Pilgrims, as I said, must need go through this Fair. Well so they did; but behold even as they entered into the Fair, all the People in the Fair were moved and the Town it self, as it were in a hubbub about them; and that for several Reasons: For,

* *The first
Cause of
the hub-
bub.*

First, * The Pilgrims were cloathed with such kind of Raiment as was diverse from the Raiment of any that traded in that Fair. The People therefore of the Fair, made a great gazing upon them: Some said they were Fools, some they were Bedlams, 1 Cor. 2 and some they were outlandish Men.

7. † *The Se-
cond Cause
of the
hubbub.*

Secondly, † And as they wondered at their Apparel, so they did likewise at their Speech; for few could understand what they said, they naturally spake the Language of Canaan, but they that kept the Fair were the Men of this World: So that from one End of the Fair to the other, they seem'd Barbarians to each other.

* *Third
Cause of
the hub-
bub.*

Thirdly, * But that which did not a little amuse the Merchandizers, was, that these Pilgrims set very lightly by all their Wares; they cared not so much as to look upon them; and if they called upon them to buy, they

they would put their Fingers in their Ears, Psal. 119. and cry, Turn away mine Eyes from beholding 37, and 3 Vanity; and look upwards, signifying, That 19 20. their Trade and Traffick was in Heaven. *Fourth

One chanced, mocking, beholding the Cause of Carriages of the Men to say unto them, *What the Hub-
will ye buy?* But they looking gravely upon *hub*. him, said, *We buy the Truth*. At that, there was an Occasion taken to despise the Men the more; some mocking, some taunting, *They are* some speaking reproachfully, and some cal-*mock'd*. ling upon others to spite them. At last †† *The Fair* Things came to an Hubbub, and great *fit in a hub*. in the Fair, insomuch, that all Order was *hub*. confounded. Now was Word presently brought to the Great One of the Fair, who quickly came down and deputed some of his most trusty Friends to take those Men into Examination about whom the Fair was almost overturned. So the Men * were brought to *They are* Examination; and they that sat upon them, *examined* asked them Whence they came, Whicher they went, and what they did there in such an unuseful Garb? The Men told them. † *They tell* † That they were Pilgrims and Strangers in *who they* the World, and that they were going to *are, and* their own Country, which was the Hea-*whence* venly Jerusalem, and that they had given no *they come* Occasion to the Men of the Town, nor yet to the Merchandizers, thus to abuse them, and to stop them in their Journey: Except it was for that, when one asked them what they would buy, they said, *They* would *buy the Truth*. But they that were *They are* appointed to examine them, did not believe *taken for* them to be any other than Bedlams and *Madmen*. mad, or else such as came to put all Things

into a Confusion in the Fair. Therefore they took them and beat them and besmeared them with Dirt, * and then put them into the Cage, that they might be made a Spectacle to all the Men of the Fair. Therefore they lay for some time, and were made the Objects of any Man's Sport, or Malice, or Revenge: the great Ore of the Fair laughing still at all that befall them: † But,

* They are put in the Cages.

† Their Behaviour in the Cage,

the Men being patient, and not rendering railing for railing, but contrariwise blessing and giving good Words for bad, and Kindness for Injuries done: * Some Men in the Fair that were more observing, and less

The Men of the Fair fall on: and blame the baser sort for their continual Abuses done by them to the Men: They therefore in angry manner let fly at them about these two Men,

again, counting them as bad as the Men in the Cage, and telling them that they seemed Confederates, and should be made Partakers of their Misfortune. The others replied, That for ought they could see, the Men were quiet and sober, and intended no Body any Harm: And that there were many that traded in their Fair, that were more worthy to be put into the Cage, yea and Pillory too, than were the Men that they had abused. Thus after divers Words had passed on both Sides (the Men behaving themselves all the while very wisely and

soberly before them) they fell to some made the Blows among themselves, and did harm one another self to another. † Then were these two poor Men brought before the Examiners again in this Disturbance, and there charged, as being guilty of the late

* They are Hubbub that had been in the Fair. * So the

beat

beat them pitifully and hanged Irons upon *led about* them and led them in Chains up and down the Fair this Fair, for an Example and Terror to in Chains others, lest they should speak in their Behalf for a Terror join themselves unto them. But Christian portosther and Faithful behaved themselves yet more wisely, and received the Ignominy and Shame that was upon them, with so much * Some Mockers and Patience, that it won to Men of the their Side (though but few in Comparison Fair were of the rest) several of the Men in the Fair over to This put the other Party yet into a greater, *them* Rage, insomuch that they concluded the Death of these two Men. Wherefore they threatened, That neither Cage, nor Irons *† Their* should serve their Turn but *Adversaries* that they should die for the Abuse they had done, and *resolved* for deluding the Men of the Fair.

Then * were they remanded to the Cage *† They're* again, until further Order should be taken *again put* with them. So they put them in, and made *into the* their Feet fast in the Stocks. *Cage and*

Here therefore they called again to mind *brought* what they had heard from their faithful *to Trial,* Friend Evangelist, and were the more confirmed in their Ways and Sufferings by what he told them would happen to them. They also now comforted each other, that whose Lot it was to suffer, even he should have the best on't; therefore each Man secretly wish'd that he might have that Preferment; But committing themselves to the All-wise Disposal of him who ruleth all Things with much Content they abode in the Condition in which they were, until they should be otherwise disposed of.

Then a convenient Time being appoint-

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red they brought them forth to their Trial in order to their Condemnation. When the Time was come, they were brought before their Enemies and arraigned. The Judge's Name was Lord *Hot-Head*: Their Indictment was one and the same in Substance, tho' somewhat varying in Form; the Contents whereof was this:

* Their

Indictment of their Trade:

† Faithful's Answer for himself.

* That they were Enemies to, and Disturbers of their Trade: That they had made Commotions and Divisions in the Town, and had won a Party to their own most dangerous Opinions; in Contempt of the Law of their Prince.

Then † Faithful began to answer, That he had only set himself against that which had set it self against him that is Higher than the Highest. And, said he, as for Disturbance I make none, being my self a Man of Peace; the Parties that were won to us, were won by beholding our Truth and Innocence, and they are odly turned from the worse to the better. And as to the King you talk of, since he is *Belzebub*, the Enemy of our Lord, I despise him and all his Angels.

Then Proclamation was made, That they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear and give in their Evidence. So there came in three Witnesses, to wit, *Envy*, *Suspicion*, and *Pick-thank*: They were then asked, if they knew the Prisoner at the Bar? And what they had to say for their Lord the King against him?

* Envy begins.

Then stood forth * Envy and said to this Effect, My Lord, I have known this Man a long Time, and will attest upon my Oath before

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before this honourable Bench, That he is—
Judge. Hold.— Give him his Oath.

So they swear him: Then he said, My Lord, this Man notwithstanding his plausible Name, is one of the vilest Men in our Country, he neither regardeth Prince nor People, Law nor Custom, but doth all that he can to poss-ess all Men with certain of his disloyal Notions which he in the General calls *Principles of Faith and Holiness*. And in particular I heard him once my self affirm, That Christianity and the Customs of our Town of *Vennis*, were immediately opposite and could not be reconciled. By which Saying, my Lord, he doth at once not only condemn all our laudable doings, but us in the doing them.

Judge. Then did the Judge say unto him, hast thou any more to say?

Exor. My Lord, I could say much more only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my Testimony against him. So he was bid to stand by.

Then they called *Superstition*, and bid him look upon the Prisoner; they also asked, What he could say for their Lord the King against him? Then they swear him; so he began:

Super. * My Lord, I have no great Acquaintance with this Man, nor do I desire to have further Knowledge of him: how-
ever, this I know, That he is a very pestilent Fellow, from some Discourse that the other Day I had with him in this Town; for then talking with him, I heard him say.

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That our Religion was taught, and such by which a Man could by no means please God Which Saying of his my Lord your Lordship very well knows what necessarily thence will follow, to wit, that we still do worship in vain, are yet in our Sins, and finally shall be damn'd: And this is that which I have to say.

Then was *Pick-thank* sworn, and did say what he knew in the Behalf of their Lord the King against the Prisoner at the Bar.

Pick. My Lord and your Gentlemen all; this Fellow I have known of a long Time and have heard him speak things that ought not to be spoke: for he hath rail'd on our Noble Prince *Bleedus*, and hath spoken contemptibly of his honourable Friends, whose Names are, † the Lord *Old Man*, the Lord *Carnal Delight*, the Lord *Luxurious*, the Lord *Desire of Vain Glory*, my old Lord *Lechery*, Sir *Having Greedy*, with all the rest of our Nobility; and he hath said moreover, That if all Men were of his Mind, if possible, there is not one of these Noblemen should have any longer a Being in this Town. Besides he hath not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungodly Villain, with many other such like villifying Terms, with which he hath bespattered most of the Gentry of our Town.

When this *Pick-thank* had told his Tale, the Judge directed his Speech to the Prisoner at the Bar, saying, Thou *Rungate*, *Heretick*, and *Traytor*, hast thou heard what these honest Gentlemen have witness'd against thee?

Now



Now, Faithful, play the Man, speak for thy God :
 Fear not the Wicked's Malice, nor their Rod :
 Speak boldly, Man, the Truth is on thy Side,
 Die for it, and to Life in Triumph ride.

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Faith. May I speake a few Words in my own Defence?

Judge. Sirrah, Sirrah, thou deservest to live no longer, but to be slain immediately upon the Place; yet that all Men may see our Gentleness towards thee, let us hear what thou vile Runagade has to say.

Faith. 1. * I say then in Answer to what Mr. Envy hath spoken, I never said nought but this, That what Rule, or Laws, or Custom, or People, were flat against the Word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my Error, and I am ready here before you make my Recantation.

* Faithful's Defence of himself.

1. As to the Second, to wit, Mr. Superstition, and his Charge against me, I said only this, That in the Worship of God there is required a Divine Faith but there can be no Divine Faith without a Divine Revelation of the Will of God. Therefore, whatever is thrust into the Worship of God, that is not agreeable to Divine Revelation, cannot be done by an human Faith, which Faith will not be profitable to Eternal Life.

3. As to what Mr. Pick-thank hath said, I say (avoiding Terms, as that I am said to rail, and the like) that the Prince of this Town, with all the Rattlement, his Attendants by his Gentlemen named, are more fit for being in Hell, than in this Town and Country, and so the Lord have mercy upon me.

Then the Judge called to the Jury (who all this while stood by to hear and observe) † Gentlemen of the Jury, you see this Man about whom so great an Uproar hath been made in this Town: You have also heard

† The Judge's speech to the Jury.

what

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what these worthy Gentlemen have witnessed against him: Also you have heard his Reply and Confession: It lieth now in your Breast to hang him, or save his Life; but yet I think meet to instruct you in our Law.

There was an Act made in the Days of *Exod. 2.* *Pharaoh* the Great, Servant to our Prince; that lest those of a contrary Religion should multiply, and grow too strong for him, their Males should be thrown into the River. There was an Act so made in the Days of *Nebuchadnezzar* the great, another of his Servants, that whoever would not *Dan. 3.* fall down and worship his Golden Image, should be thrown into the Fiery Furnace. There was also an Act made in the Days of *Darius*, That whose so for some time called upon any God but him, should be cast into the *Lions Den*. Now the Substance of these *Dan. 3.* Laws this Rebe has broken, not only in Thought (which is not to be borne) but also in Word and Deed; which must therefore needs be intolerable.

For that of *Pharaoh* his Law was made upon Suspicion, to prevent Mischief, no Crime yet being apparent; but here is a Crime apparent. For the second and third you see he disputeth against our Religion; and for the Treason he hath confessed, he deserveth to die the Death.

Then went the Jury out, * whose Names, *The Jury* were Mr. *Blind-man*, Mr. *No-good*, Mr. *Ma-and* and their *lice*, Mr. *Love-lust*, Mr. *Live-loose*, Mr. *Heady*, Names. Mr. *High-mind*, Mr. *Enmity*. Mr. *Liar*, Mr. *Crushty*, Mr. *Hats-light*, and Mr. *Implacable*, who every one gave in his private Verdict against him among themselves, and

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afterwards unanimously concluded to bring him in guilty before the Judge. And first among themselves, * *Every one's private Verdict.* Mr. *Blunston* the Foreman said, I see clearly that this Man is an Heretick. Then said Mr. *No Good*, Away with such a Fellow from the Earth. Ay, said Mr. *Melior*, for I hate the very looks of him. Then said Mr. *Lovetast*, I could never endure him. Nor I said Mr. *Live-loose*, for he would always be condemning my ways. Hang him, hang him, said Mr. *Heady*. A sorry Scrubb, said Mr. *Highb. mind*. My Heart riseth against him, said Mr. *Enmity*. He is a Rogue, said Mr. *Lynr*. Hanging is too good for him, said Mr. *Crusky*. Let's dispatch him out of the way, said Mr. *Hate-light*. Then said Mr. *Implacable*, Might I have all the World given me, I could not be reconcil'd to him, therefore let us forthwith bring him in guilty of Death † And so they did; therefore he was presently condemn'd to be had from the Place where he was, to the Place from whence he came and there to be put to the most cruel Death that could be invented.

They therefore brought him out, to do with him according to their Law; † and first they scourg'd him, then they buffeted him, then they launched his Flesh with Knives after that they stoned him with Stones, then prick'd him with their Swords, and last of all they burnt him to Ashes at a Stake Thus came *Faithful* to this End.

* Now I saw that there stood behind the Multitude a Chariot and a couple of Horses and Horses waiting for *Faithful*, who (so soon as his Adversaries had dispatch'd him) was taken up into it, and straightway was carried up through



Brave ~~Taithful~~! Bravely done in Word, and Deed!
 Judge, Witnesses, and Jury have, instead
 Of overcoming thee, but shewn their Rage,
 When they are dead, thou'lt live from Age to Age

* *Christi-* through the Clouds with sound of Trumpet,
an still a the nearest way to the Celestial Gate. * *But*
Prisoner as for *Christian*, he had some respite and was
 remanded back to Prison; so he there re-
 mained for a space; But he that over-rules
 all things having the Power of their Rage
 in his own Hand, so wrought it about that
Christian for that Time escaped them, and
 went his way.

† *The Song* And as he went he sang, saying.
 that *Christ* † *Well* Faithful, thou hast faithfully profess-
 tion made Unto thy Lord, of whom thou shalt be blest,
 of Faith When faithless ones, with all their vain delight
 ful after Are crying out under their Hellish plights:
 his Death Sing Faithful sing, and let thy Name survive,
 Fortho' they kill'd thee, thou art yet alive.

Now I say in my Dream that *Christian*
 went not forth alone, for there was one
 whose Name was *Hopeful* (being so made
 * *Christi-* by the Beholding of *Christian* and *Faithful*
an has in their Words and Behaviour, in their Suf-
another fering at the Fair) who joined himself unto
Companion him, and entering into a brotherly Cove-
 nant, told him: That he would be his Com-
 panion. Thus one died to bear Testimony
 to the Truth, and another rises out of his
 Ashes, to be a Companion with *Christian*
 in his Pilgrimage. † This *Hopeful* also told
 † *There are* *Christian*, that there were many more of the
more of the Men in the Fair that would take their time,
Men in the Fair, will and follow after.

So I saw, that quickly after they were
 got out of the Fair, they overtook one that
 was going before them, whose Name was
 * *By-ends*; with they said to him, What Coun-
 tryman Sir? And how far go you this
 way? He told them, That he came from
 the

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the Town of *Fair-Speech*, and he was going to the Celestial City (but told them not his Name)

From *Fair-Speech*, said *Christian*? Is there any good that lives there? Prov. 6. 25.

Ch. Pray, Sir, what may I call you? said *Christian*.

By-ends. I am a Stranger to you, and you to me; if you be going this way, I shall be glad of your Company; if not I must be content. Bye-nds told to tell his Name

Chr. This Town of *Fair-Speech*, said *Christian*, I have heard of, and as I remember, they say it is a wealthy Place?

By-ends. Yes, I will assure you that it is, and I have very many rich Kindred there

Chr. Pray who are your Kindred there, if a Man may be so bold?

By-ends. Almost the whole Town: And in particular my Lord Turn-about, my Lord Time-server, my Lord *Fair-speech*, (from whose Ancestors that Town first took its Name): Also Mr. *Smooth-man*, Mr. *Facing-both-ways*, Mr. *Any-thing*, and the Parson of our Parish, Mr. *Two-Tongue*, was my Mother's own Brother by Father's Side: And to tell you the Truth I am become a Gentleman of good Quality, yet my Great Grand-father was but a Waterman, looking one Way and rowing another, and I got most of my Estate by the same Occupation.

Chr. Are you a married Man?

By-ends. Yes; and my Wife is a very virtuous Woman, the Daughter of a virtuous Kindred of Woman, she was my Lady *Awking's* Daughter. By-ends.

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ter, therefore she came of a very honourable Family, and is arrived to such a pitch of Breeding that she knows how to carry it to all, even to Prince and Peasant. 'Tis true, we somewhat differ in Religion from those of the stricter sort, yet but in two small Points. First, We never strive against Wind and Tide. Secondly, We are always most zealous when Religion goes in his Silver Slipper; we love much to walk with him in the Street, if the Sun shines and the People applaud him.

Where
By-ends
differs in
Religion
from other

Then *Christian* slept a little aside to his Fellow *Hopful*, saying, it runs in my mind that this is one *By-ends* of *Fair-speech*; and if it be he, we have as very a Knave in our Company as dwelleth in, all these Parts. Then said *Hopful*, Ask him; methinks he should not be ashamed of his Name. So *Christian* came up with him again, and said, Sit, you talk as if you knew something more than all the World doth; and if I take not my mark awiss, I deem I have half a Guess of you, is not your Name Mr *By-ends* of *Fair-speech*?

By-ends. This is not my Name, but indeed 'tis a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a Reproach, as other good Men have borne theirs before me.

Chr. But did you never give Occasion to Men to call you by his Name?

By-ends. Never, never; the worst that ever I did give to them an Occasion to give me this Name was, that I had always the good luck to jump in my Judgment with the Name, present way of the Times, whatever it was, and

and by chance was to get thereby; but if Things are cast upon me, let me count them a Blessing, but let not the malicious load me therefore with Reproach.

Cb. I thought indeed that you were the Man that I heard of; and to tell you what I think, I fear this Name belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help: "You will find me a fair Company-keeper, if you will still admit me *He desires* your Associate."

Cb. If you will go with us, you must go *to keep* against Wind and Tide, the which I perceive is against your Opinion: You must *Company* *with* *Christian* so own Religion in his Rags as well as when in his Silver-Slipper, and stand by him too when bound in Irons, as well as when he walketh the Streets with Applause.

By-ends. You must not impose, nor lord it over my Faith; leave me to my Liberty, and let me go with you,

Cb. Not a Step further, unless you will do in what we propound, as we.

Then said *By-ends*, I shall never desert my old Principles, since they are harmless and profitable: If I may not go with you, I *By-ends* must do as I did before you overtook me, *and* *Christian* *de-* *part.* I will go by my self, until some overtaker shall be that will be glad of my Company.

Now I saw in my Dream, that *Christian* and *Hopeful* forsook him, and kept their distance before him; but one of them looking back saw three Men following Mr. *By-ends* and behold, as they came up with him, he made them a very low Congee; and they also

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* He has also gave him a Complement * The Mens new Com-Names were Mr. *Held the World*, Mr. *Money-love*, and Mr. *Saw-all*: Men that Mr. *By-ends* had formerly been acquainted with; for in their Minority they were School-Fellows, and were taught by one Mr. *Guise-man*, a School-master in *Love-again*, which is a Market Town in the County of *Coveting*, in the North. This School-master taught them the Art of Getting, either by Violence, Cozenage, Flattery, Lying, or by putting on a Guise of Religion, and these four Gentlemen had attained much of the Art of their Master, so that they could each of them have kept such a School themselves.

Well, when they had, as I said, thus saluted one another, [Mr. *Money-love* said to Mr. *By-ends*, Who are they upon the Road before us? for *Christian* and *Hopeful* were yet within their View.

† *By-ends*
Character
of the
Pilgrims.

By-ends. † They are a Couple of far Country men, that after their Mode, are going on Pilgrimage.

Money-Love. Alas! why did they not stay that we might have had their good Company, for they, and we, and you, Sir, I hope, are all going on Pilgrimage?

By-Ends. We are so indeed, but the Men before us are so rigid, and love so much the Opinions of others, that let a Man be never so Godly, yet if he jumps not with them in all Things, they thrust him quite out of their Company.

Mr. *Saw-all*. That's bad, but we read of some that are Righteous overmuch, and such Mens Rigidity prevails with the inferior to judge and condemn all Men but themselves.

but I pray what, and how many were the Things wherein you differed?

By-ends. Why they, after their headstrong manner, conclude, that it is their Duty to rush on their Journey all Weathers, and I am for waiting for Wind and Tide. They are for hazarding all for God at a Clap, and I am for taking all Advantages to secure my Life and Estate. They are for holding their Notions, tho' all other Men be against them; but I am for Religion, in what, and so far as the Times and my Safety will bear it. They are for Religion when in Rage and Contempt, but I am for him when he walks in his Golden Slippers in the Sunshine and with Applause.

Mr. Hold-the-World. Ay, and hold you you there still good Mr. *By-ends*; for my part I can count him but a Fool that having the Liberty to keep what he has, shall be so unwise to lose it. Let us be wise as Serpents, 'tis best to make Hay when the Sun-shine; you see how the Bee liveth in the Winter, and bestirs her only when she can have Profit with Pleasure. God sends sometimes Rain, and sometimes Sunshine: If they be such Fools to go thro' the first, yet let us be content to take fair Weather along with us. For my part, I like that Religion best that will stand with the Security of God's good Blessings unto us; for who can imagine, that is ruled by his Reason, since God has bestowed upon us the good Things of this Life, but that he would have us keep them for his sake. *Abraham* and *Solomon* grew rich in Religion. And *Job* says, That a good Man shall lay up Gold as Dust. But he must

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must not be such at the Men before us in, they be: you have described them.

Mr. *Slow-wit*. I think that we are all agreed in this matter, and therefore there needs no more Words about it.

Mr. *Money-love*. No there need no more Words about this Matter indeed; for he that believes neither Scripture nor Reason (and you see we have both on our side) neither knows his own Liberty, nor seeks his own Safety.

Mr. *By-ends*. My Brethren, we are, as you see, going all on Pilgrimage, and for our better Diversification from Things that are bad, give me leave to propound unto you this Question.

Suppose a Man, a Minister, or a Tradesman, that of himself have an Advantage before him, to get the good blessings of this Life, yet he is avaricious, and by no means come by them except in Appearance at least he becomes extraordinary zealous in some Points of Religion, that he moddled not with before: may he not use this means to attain his End, yet be a right honest Man?

Mr. *Money-love*. I see the bottom of your Question; and with these Gentlemen's good Leave, I will endeavour to shape you an Answer. And first to speak to your Question as it concerns a Minister himself. Suppose a Minister, a worthy Man, possess'd but of every small Benefice, and has in his Eye a greater; more fat and plump by far: he has also now an Opportunity of getting it; yet so as being more studious, by preaching more frequently and zealously, and because the Temper of the People requires it, by altering

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altering some of his Principles, for my part I see no reason but a Man may do this (provided he has a Call) ah, and more a great deal besides, and yet be an honest Man For why,

1. His Desire of a greater Benefice is lawful (this cannot be contradicted) since it is set before him by Providence; so then he may get it if he can, making no Question for Conscience sake.

2. Besides, his Desire after the Benefice makes him more studious; a more zealous Preacher, &c. and so makes him a better Man; yea, makes him better improve his Parts, which is according to the mind of G O D.

3. Now, as for the complying with the Temper of his People, by deserting to serve them, some of his Principles, this argueth,

1. That he is of a self denying Temper.
2. Of a sweet and obliging Disposition.
3. And so more fit for a Ministerial Function

4. I conclude then, That a Minister that changes a Small for a Great, should not for doing be judged, as covetous; but rather since he is improv'd in his Parts and Industry, thereby be counted as one that pursues his Call, and the Opportunity put into his Hand to do good.

And now to the second part of the Question, which concerns the Tradesmen you mentioned: Suppose such a one to have but poor Employ in the World, but by becoming religious he may mend his Market, perhaps get a rich Wife, or more and far better Customers to his Shop. For my part, I see no Reason but this may be lawfully done, For why?

To become Religious is a Vertue by what means soever a Man becomes so.

2. Nor

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2. Nor is it unlawful to get a rich Wife or more Custom to my Shop.

3. Besides the Man that gets these by becoming Religious gets that which is good of them that are good, by becoming good himself; so then here is a good Wife, and good Customers, and good Gain, and all these by becoming Religious, which is good. Therefore to become Religious, to get all these, is a good and profitable Design.

This Answer thus made by this Mr. Money-love, to Mr. By-ends Question was highly applauded by them all; wherefore they concluded upon the whole that it was most wholesome and advantageous. And because as they thought, No Man was able to contradict it, and because *Christian* and *Hopeful* were yet within Call, they jointly agreed to assault them with this Question as soon as they overtook them, and the rather because they had opposed Mr. By-ends before. So they called after them, and they stopt and stood still 'till they came up to them; but they concluded as they went that not Mr. By-Ends but old Mr. Hold-the-World should propound the Question to them, because as they supposed, their Answer to them would be without the Remainder of that Heart that was kindled between Mr. By-ends and them at their parting a litle before.

So they came up to each other, and after a short Salutation, Mr. Hold-the-World propounded the Question to *Christian* and his Fellow, and bid them to answer it if they could.

Cb. Then said *Christian*, Even a Babe in Religion may answer Ten Thousand such Questions.

Questions. For if it be unlawful to follow Christ for Loaves, as it is *John 6*, how much more is it abominable to make of him and Religion a Stalking-horse, to get and enjoy the World? Nor do we find any other than Heathens, Hypocrites, Devils and Witches that are of this Opinion.

1. *Heathens*, for when *Hamor* and *Sechem* had a mind to the Daughters and Cattle of *Jacob*, and saw that there was no way for them to come at them, but by becoming circumcised, they say to their Companions, If every Male of us be circumcised as they are circumcised, shall not their Cattle and their Substance and every Beasts of theirs be ours: Their Daughters and their Cattle were that which they sought to obtain, and their Religion the Stalking horse they made use of to come at them, Read the whole Story, *Gen. 34, 10, 21, 22, 23.*

2. The Hypocritical *Pharisees* were also of this Religion: Long Prayers was their Pretence, and greater Damnation was Judgment from God, *Luke 16, 46, 47.*

3. *Judas* the Devil was also of this Religion; he was Religious for the Bag, that he might be possessed of what was therein, but he was lost, a Cast-away, and the very Son of Perdition.

4. *Simon* the Witch was of this Religion too; for he would have had the Holy Ghost, that he might have got money therewith, and his Sentence from *Peter's* Mouth was accordingly, *Acts 19, 20, 21, 22.*

5. Neither will it out of my Mind, but that the Man that takes up Religion for

the

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the World will throw away Religion, for the World; for so surely as Judas designed the World in becoming religious, so surely did he sell Religion and his Master for the same. To answer the a Question therefore affirmatively, as I perceive you have done, and to accept of, as Ananick, such Answer, is both Heathenish, Hypocritical, and Devilish, and your Reward will be according to your Works. Then they stood staring one upon another, but had not where with to answer *Christian*. *Hopeful* also approved of the Soundness of *Christian's* Answer, so there were a great Silence among them. Mr. *By-ends*, and his Company also staggered and kept behind, that *Christian* and *Hopeful* might out-go them. Then said *Christian* to his Fellow, if these Men cannot stand before the Sentence of Men, what will they do with the Sentence of God? and if they are mute when dealt with by Vessels of Clay, what will they do when they shall be rebuked by the Flames of a devouring Fire.

*The Ease
that Pil-
grim saw
is a little in
this Life

† Lucr
Hill, a
dangerous
Hill.

Then * *Christian* and *Hopeful* out went them again, and went till they came at a delicate Plain called *Ease*, where they went with much Content; but that Plain was but narrow, so they were quickly got over it. Now the farther side of that Plain was a little † Hill called *Lucr*, and in that Hill a Silver Mine which some of them that had formerly gone that way, because of the Rarity of it, had turned aside to see. But going too near the Brim of the Pit the Ground being deceitful under them, broke and they were slain, some also have been lamed there and could not to their dying day be their own Men again.

Then

Then I saw in my Dream That a little off the Road over against the Silver Mine, stood * Demas (Gentleman like) to call Passengers to come and see; who said to Christian and his Fellow; Ho! turn aside hither. Lucres. and I will shew you a Thing. † He calls

Ch. What Thing so deserving as to turn us Christian out of the Way to see it? and Hope-

Dem. Here is a Silver Mine and some dig- ful to come gling in it for Treasure. if you will come to him. with a little Pains you may richly provide for your selves.

Hope. † Then said Hopeful, Let us go see.

Ch. Not I, said Christian. I have heard of † Hopeful this Place before now, and how many there tempted to have been slain; and besides, that Treasure go but is a Snare to those that seek it; for it bins Christian dereth them in their Pilgrimage. bolds him back.

Then Christian called to Demas, saying, is not the Place dangerous? Hath it not hindred many in their Pilgrimage? Hos. 4 18

Dem. Not very dangerous except to those that are careless; but withal he blushed as he spake.

Ch. Then said Christian to Hopeful, Let us not stir a Step, but still keep on your Way.

Hope. I will warrant you, when By-ends comes up, if he hath the same Invitations as we, he will turn in thither to see.

Ch. No doubt thereof, for his Principles lead him that Way, and a hundred to one he dies there.

Dem. Then Demas called again, saying, * Christi- an rouses. an rouses. will you not come over and see?

Ch. Then Christian roundly answered, * up Demas saying, Demas, thou art an Enemy to the 2 Tim. 4. light ways of the Lord of this Way, and 10. hast

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hast been already condemned for their own turning aside, by one of his Majesty's Judges. And why seekest thou to bring us into the like Condemnation? Besides if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to Shame, where we should stand with Boldness before him.

Demas cried again, That he also was one of their Fraternity; and that if they would carry a little, he also himself would walk with them.

1 Kings 5. *Ch* Then said *Christian*, What is thy Name?
20 Mat. Is it not the same by what I have called
26. 24. & thee?

Ch. 27. *Dem*. Yes, my Name is *Demas*, I am the
1, 2, 3, Son of *Abraham*.
5. 6.

Ch. I know you; *Jebezi* was your Great Grandfather, and *Judas* your Father, and you have trod in their Steps: it is but a devilish Prank that thou usest: Thy Father was hanged for a Traytor, and thou deservest no better Reward. Assure thy self, that when we come to the King we will tell him of this thy Behaviour. Thus they went their Way.

By this Time *By-ends* and his Companions were come again within Sight, and they at the first Beck went over to *Demas*. Now, whether they fell into the Pit by looking over the Brink thereof, or whether they went down to dig or whether they were smother'd in the Bottom by the Damps that commonly arise, of these Things I am not certain, but this I observed that they were never seen again in the Way. Then sang *Christian*.

By-ends and *Silver Demas* did agree,
One calls, the other runs, that he may be

A Shaker in his Lucre, so these do.

Take up in this World, and no farther go.

Now, I saw that just on the other Side of *They* see a this Plain, the Pilgrims came to a Place *strange* Mo- where stood an old Monument hard by the *numen*.

Highway-side, at the sight of which they were both concerned, because of the Strangeness of the Form thereof, for it seemed to them as if it had been a Woman transformed into the Shape of a Pillar; here therefore they stood looking, and looking upon it, but could not for a Time tell what they should make thereof; at last *Hopeful* espy'd written upon the Head thereof, a Writing in an unusual Hand; but he being no Scholar, call'd to *Christian* (for he was learned) to see if he could pick out the Meaning; so he came, and after a little laying of the Letters together, he found the same to be this, *Remember Lot's Wife*. So he read it to his Fellow; after which they both concluded, that that was the * Pillar of Salt, into which *Lot's* Gen. 19.

Wife was turned for looking back with a covetous Heart, when she was going from *Sodom* for Safety. Which sudden and amazing sight gave them Occasion of this Discourse.

Cbr. Ah, my Brother, this is a seasonable sight it came opportunely to us after the Invitation which *Demas* gave us to come over to view the Hill *Lucre*, and had we gone over as he desired us, and as thou wast inclined to do, (my Brother,) we had, for ought I now, been made like this Woman, a spectacle for those that shall come after to behold. *Hope.* I am sorry that I was so foolish, and am made to wonder that I am not now *Lot's Wife*; for wherein was the Difference

rence between her Sin and mine? She only looked back, and I had a Desire to go see: Let Grace be adored, and let me be ashamed, that ever such a Thing should be in mine Heart.

Cb. Let us take Notice of what we see here for our help for time to come: This Woman escaped one Judgment; for she fell not by the Destruction of *Sodom*, yet she was destroyed by another; as we see, she is turned into a Pillar of Salt.

Hope. True; and she may be to us both **Caution** and **Example**; **Caution** that we should shun her Sin, and a Sign of what Judgment will overtake such as shall not be prevented by such Caution: So *Korah*, *Dathan*, and *Abiram*, with the Two hundred and Fifty Men that perished in their Sin, did also be-

* Numb. come a Sign or Example to beware. But
26. 9. 10. above all, I muse at one thing, to wit, how *Demas* and his Fellows can stand so confidently yonder to look for that Treasure, which this Woman, but for looking behind her after (for we read not that she stept one Foot out of the Way) was turned into a Pillar of Salt; especially since the Judgment which overtook her, did make her an Example, within Sight of where they are: For they cannot chuse but see her, did they but lift up their Eyes.

Cbr. It is a Thing to be wonder'd at, and it argueth that their Hearts are grown desperate in that Case, and I cannot tell what to compare them to so fitly, as to them that pick Pockets in the Presence of the Judge, or that will cut Purse under the Gallows: It is said of the Men of *Sodom*, that they were

Sinners

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sinners exceedingly, because they were Sin- Gen. 13.
ners before the Lord, that is in his Eye-sight, 13.
and notwithstanding Kindnesses that he
had shewed them; for the Land of Sodom Ver. 10
was now like the Garden of Eden heretofore.
This therefore provoked him the more to
jealousy; and made their Plague as hot as
the Fire of the Lord out of Heaven could
make it. And it is most rationally to be
concluded, That such, even such as these
are they that shall sin in the sight, yea, and
that too in despite of such Examples, that
are set continually before them to caution
them to the contrary, must be Partakers of
the severest Judgements.

Hope. Doubtle's thou hast said the Truth;
but what Mercy is it, that neither thou
nor especially I, am not made myself this
Example. This ministreth Occasion to us
to thank God, to fear before him, and al-
ways to remember Lot's Wife.

I saw then that they went on their way Psal. 65 9
to a pleasant River, which David the King Rev. 22 1 9
called the River of God; but John, the River Ezek. 45 1
the Water of Life. Now their way lay
upon the Bank of the River: Here
therefore Christian and his Companion
walked with great Delight; they drank
of the Water of the River, which was
pleasant and enlivening to their weary Spi-
rits: Besides, on the Banks of this River, Trees by
the River
on either side were green Trees for all man- The Fruit
of Fruit, and the Leaves they do eat to and Leaf
were Surfeits, and other Diseases that of the
incident to those that heat their Blood of the
Travels. On either side of the River Trees.

G 2

was

A Meadow was also a Meadow, curiously beautified with
 in which Lillies; and it was green all the Year long:
 they sleep In this Meadow they lay down and slept; for
 Psal. 22. here they might lie down safely. When they
 Isa. 14. 13. awoke they gathered again of the Fruits of
 the Trees, and drank again of the Water of
 the River, and then lay down again to sleep.
 Thus they did several Days and Nights.
 Then they sang:

Behold ye how these Christal Streams alongside,
 To comfort Pilgrims by the Highway side.
 The Meadows green besides the fragrant Smell,
 Fields Dainties for them; And be that can tell
 What pleasant Fruits, yea Leaves, these Trees do
 yield,

Will soon sell all, that he may buy this field.

So when they were disposed to go on
 for they were not as yet at their Journey
 End, they eat and drank, and coped.

Now I beheld in my Dream, that they had
 not journeyed far, but the River and the
 Way for a time parted, at which they were
 not a little sorry, yet they durst not go
 of the way: Now the way from the River
 was rough, and their Feet tender by reason
 of their Travels: So the Souls of the Pilgrims
 were much discouraged, because of the Wear
 Wherefore still as they went on, they wish
 ed for better way. Now a little before
 them, there was on the left Hand of the
 Road a Meadow, and a Stile to go over it,
 it, and that Meadow is called By Path Meadow.
 Then said Christian to his Fellow, if
 One Tem- Meadow lieth along by our way into, let
 pation. over into it. Then he went to the Stile
 makes way see, and behold a Path lay along by the
 no another on the other side of the Fence. 'Tis acco

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ing to my Wife, said *Christian*, here is the easiest going, come good *Hopeful*, and let us go over.

Hopeful But how if this Path should lead us not off the Way?

Christian That's not like, said the other, look, it does not go along by the Way-side? So *Hopeful* being persuaded by his Fellow, went after him over the stile. When they were gone over, and were got in the Path, they found it very easy for their Feet; and with all, they looking before them, espied a Man walking as they did (and his Name was *Vain-Confidence*) so they called after him, and asked him whither that way led? He said, to the Celestial Gate. Look, said *Christian*, did I not tell you? so By this we may see you are; right so they followed; and he before them. But behold the Night came on, and it grew very dark; so that they that went before

Strong Christians may lead weak ones out of the Way.

See what it is to suddenly to fall in with strangers!

Isa. 9, 16. A Pit to catch the vain-glorious in

Reasoning between Christian and Hopeful

He therefore that went before (*Vain-Confidence* by Name) not seeing the Way before him, fell him into a deep Pit, which was on purpose there made by the Prince of those Grounds, to catch vain-glorious Fools withal, and was dashed to Pieces with his Fall. Now *Christian* and his Fellow heard him fall. So they called to know the Matter, but there was none to answer, only they heard a groaning. Then said *Hopeful*, where are we now? Then was his Fellow silent, as if struggling, that he had led him out of the Way, and now it began to rain, and thunder and lighten in a most dreadful manner, and the Water rose again.

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Then *Hopful* groined in himself, saying, Oh, that I had kept on my Way.

Chr. Who could have thought that this Path should have led us out of the way?

Hope. I was afraid on't at the very first, and therefore gave you that gentle Caution. I would have spoken plainer, but you are older than I.

Ch. Good Brother, be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such imminent Danger; pray, my Brother, forgive

Christian me: I did not do it with any evil Intent.

Repen- Hope. Be comforted, my Brother, for I for-
sance for give thee, and believe too, that this shall
leading his be for good.

Brother and Ch. I am glad I have met with a miracle
of the wayful Brother: But we must not stand thus
let's try to go back again.

Hops. But, good Brother, let me go before.

Chr. No; if you please let me go first, that if there be any Danger, I may be first therein, because by my means we are both gone out of the way.

Hope. No, said *Hopful*, thou shalt not go first; for your mind being troubled, may lead you out of the way again. Then for their encouragement they heard the Voice of one saying, Let them that be towards the High way; even the Way that their wench hath turned again.

But by this Time the Waters were greatly risen, by reason of which the way of going back was very dangerous. Then I thought

Jer. 3. 1. They are in Danger of drowning as they go back, that it is easier to go out of the way where we were in, than going in when we are out. Yet they adventured to go back, but the way was so dark, and the Flood was so high, that in their going back they had like

have been drowned nine or ten times.

Neither could they with all the Skill they had, get again to the Seile that Night. Wherefore at last, lighting under a little Shelter, they sat down there till the Day-break: But being weary they fell asleep. Now there was not far from the Place where they lay a Castle, called *Doubting-Castle*, the Owner whereof was a Giant Despair, and it was in his Grounds they were now sleeping; wherefore he getting up in the Morning early, and walking up and down in the Fields, caught *Christian* and *Hopeful* asleep in his Grounds. Then with a grim and surly Voice, he bid them awake, and asked them whence they were, and what they did in his Grounds. They told him they were Pilgrims, and that they had lost their Way. Then said the Giant, You have this Night trespassed on me, Doubting by trampling in, and lying upon my Ground Castle, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a Fault. The Giant therefore drove them before him, and put them into his Castle, in a very dark Dungeon, nasty and stinking to the Spirits of these two Men: Here then they lay from *Wednesday* Morning till *Saturday* Night, without one Bit of Bread, or Drop of Drink, or Light, or any to ask them how they did: They were therefore here in evil Case, and were far from Friends and Acquaintance. Now in this Place *Christian* had double Sorrow, because 'twas through his unadvised Counsel that they were brought into this Distress.

They sleep in the Grounds of Giant Despair.

He finds them in his Ground

The Grievousness of their Imprisonment
Psal 88.
16.



The Pilgrims now, to gratifie the Flesh,
 Will seek its Ease, but oh! how they are flesh
 Do the rest plunge themselves; new Grievs into!
 Who seek to please the Flesh, themselves undo.

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Now Giant Despair had a Wife, and her Name was Diffidence, so when he was gone to Bed, he told his Wife what he had done, to wit, That he had taken a Couple of Prisoners, and cast them into his Dungeon, for trespassing on his Grounds. Then he asked her also, what he had best to do further to them. So she asked what they were, whence they came, and whether they were bound? and he told her. Then she counselled him, that when he arose in the Morning, he should beat them without Mercy. So when he arose, he gateth a grievous Crab Tree Cudgel, and goes down into the Dungeon to them, and there first falls to rating them, as if they were Dogs, although they gave him never a Word of Dislike: Then he fall *On Thurt* upon them, and beat them fearfully, in such *day* *Glad* sort that they were not able to help them- *Despair* selves, or turn them upon the Floor. *This beats his* done, he withdraws, and leaves them there *Prisoners* to condole their Misery, and to mourn under their Distress: So all that Day they spent their Time in nothing but Sighs and bitter Lamentations. The next Night she talked with her Husband about them further, and understanding that they were yet alive, did advise him to counsel them, to make away themselves: So when Morning was come, he comes to them in a frowly manner, as usual, and perceiving them to be very sore with the Stripes that he had given them the Day before, he told them, That since they were never, like to come out of that Place, their only way would be forthwith to make an end of themselves:

N

On Friday either with Knife, Halter or Poison: For Giant Di-why, said he, should you chuse Life, seeing *spair coun-* it is attended with so much Bitterness? But *felt them-* they desired him to let them go; with that *to kill* he looked ugly upon them, and rushing to *themselves* them had doubtless made an End of them himself, but that he fell into one of his *Pits* (for he sometimes in Sun shiney Weather fall into Pits) and lost for a Time the use of his Hands: wherefore he withdrew, and left them as before, to consider what to do. Then did the Prisoners consult between themselves, whether it 'twas best to take his Counsel or no; and thus they began to discourse.

The Giant sometimes has Pits.

Christian Cor. Brother said *Christian*, what shall we do? The Life that we now live is miserable! For my part I know not whether 'tis best to live thus, or die out of Hand. *My Soul chooseth strangling rather than Life,* and the Grave is more easy for me than this Dungeon! Shall we be ruled by the Giant?

† Job 3. 19.

Hopeful comforts him.

Hope. Indeed our present Condition is dreadful, and Death would be far more welcome to me than thus for ever to abide; But yet let us consider, the Lord of the Country to which we are going hath said, Thou shalt do no Murder, no not to another Man's Person; much more then are we forbidden to take this Counsel to kill our selves. Besides, he that kills another, can but commit Murder upon his Body: But for one, to kill himself, is to kill Body and Soul at once. And moreover, my Brother, thou talkest of Ease in the Grave, but hast thou forgotten the Hell; whither for certain the Murderer go? For no Murderer hath Eternal Life.

Gr.

Mr. And let us consider again, That all the Law is not in the Hand of *Giant-Despair*: Others, so far as I can understand, have been taken by him as well as we; and yet have escaped out of his Hands. Who knows, but God that made the World may, cause that *Giant Despair* may die, or that, at some time or other, he may forget to lock us in; or that he may in a short time have another of his Fits before us, and may lose the use of his Limbs? and if ever that should come to pass again, for my part I am resolv'd to pluck up the Heart of a Man, and to try my utmost to get from under his Hand. I was a Fool that I did not try to do it before, but however my Brother, let's be content, and endure a while; the time may come that may give us a Release: But let us not be our own Murderers. With these Words *Hopeful* at present did moderate the mind of his Brother; so they continued together (in the dark) that day in sad and doleful Condition.

Well, towards the Evening the *Giant* goes down into the Dungeon again, to see if his Prisoners had taken his Counsel; but when he came there he found them alive; and truly alive was all: For now, what for want of Bread and Water, and by reason of the Wounds they received when he beat them, they could do little but breathe, but I say, he found them alive; at which he fell into a grievous Rage, and told them, That seeing they had disobeyed his Counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that *Christian* fell into a Swoon; but coming a little to himself again; they re-

The Dugger's Progress.

†Christi-
an still re-
jected
Hopeful
comforts
him again
by calling
former
Things to
Remem-
brance.

newed their Discourse about the Giant's Counsel; and whether yet they had best take it or no. † Now Christian again freem-
ed to be for doing it, but Hopeful made his
second Reply, as followeth:

Hope. My Brother, said he, rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou dost hear or see, or feel in the Valley of the Shadow of Death; what Hardship, Terror, and Amazement hast thou already gone thro', and art thou now nothing but Fears? Thou feelest that I am in the Dungeon with thee, a far weaker Man by Nature than thou art: Also the Giant has wounded me as well as thee; and hath also cut off the Bread and Water from my Mouth, and with that I mourn without the Light: But let's exercise a little more Patience. Remember how thou play'st the Man at Vanity-Fair, and was neither afraid of the Chain or Cage; nor yet of bloody Death: Wherefore let us (at least to avoid the Shame that becomes not a Christian to be found in) bear up with patience as well as we can.

Now Night being come again, and the Giant and his Wife being a-bed, tho' asked him concerning the Prisoners, and if they had taken his Counsel: To which he replied They are sturdy Rogues, they chuse rather to bear all Hardship than to make away themselves. Then said he, Take them into the Castle-yard to-morrow, and shew them the Bones and Skulls of those that thou hast already dispatch'd, and make them believe 'till a Week comes to an End, thou also wilt tear them in Pieces as thou hast done their Fellows before them.

So when the Morning was come, the Giant
goe to them again: And takes them into
the Castle-Yard, and shews them as his Wife
had bidden him. These, said he: were pil-
grims, as you are once, and they trespassed
in my Grounds, as you have done, and when
I thought fit, I tore them in Pieces; and so
within ten Days I will do you, get you down
into your Den again: And with this he beat
them all the Way thither. They lay there-
fore all Day on Saturday in a lamentable
Case, as before. Now when Night was
come, and when Mrs. Diffidence and her Hus-
band, the Giant, were got to Bed, they be-
gan to renew their Discourse of their Pain-
ners; and withal, the old Giant wondered
that he could neither by his Blows, nor
Counsel bring them to an End: And with
that his Wife replied, I fear I did me, that
they live in hopes that some will come to
relieve them, or that they have Pick-pockets
about them, by the means of which they
hope to escape. And say'st thou so, my Dear,
said the Giant, I will therefore search them
in the Morning.

On Satur-
day the
Giant
threatned
them that
shortly he
would pull
them in
pieces.

Well, On Saturday about Midnight, they
began to pray, and continued in Prayer till
the first Break of Day.

Now, a little before it was Day, good
Christian, as one half amazed, broke out in
this passionate Speech. What Fool, quoth he, Christians
are I thus to live in a stinking Dungeon, when Bosome
may as well walk at Liberty? I have a Key in my
Bosome called Promise, that will, I am per-
suaded, open any Lock in Doubting-Castle any Lock
that will be opened, that good News, good News in Doubt-
ing-Castle, and shut it out of my Bosome, and try ing Castle

Then

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Then *Christian* pulled it out of his Bosom; and began to try at the Dungeon-Door, whose Bolt (as he turned to the Key) gave back, and the Door flew open with ease, and *Christian* and *Hopeful* both came out. Then he went to the outward Door, that leads into the Castle-Yard, and with this Key open'd that Door also. After he went to the Iron-Gate, for that must be opened too, but that Lock went very hard, yet the Key did open it: Then they thrust open the Gate to make their Escape with Speed; but that Gate as it opened made such a Cracking that it waked *Giant-Despair*, who hastily rising to pursue his Prisoners, felt his Limbs so faint, for his Feet took him again, so that they went on, and came to the King's Highway, and so were safe, because they were out of his Jurisdiction.

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile to prevent those that shall come after from falling into the Hands of *Giant-Despair*. So they consented to erect there a Pillar and so engrave upon the Side thereof, this Sentence. Over this Stile is the Way to Doubting-Castle, which is kept by *Giant-Despair*, who despiseth the King of the Celestial Country, and seeks to destroy the Holy Pilgrims. Many therefore that followed after, read what was written, and escaped the Danger. This done they sang as follows:

* A Pillar
erected by
Christian
and his
Fellow.

Out of the Way we went, and then we found
What was to read upon forbidden Ground.

And in
place

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And let them that come after have a care
Left they for trespassing his Prisoners are,
Whose Castle's Doubting and whose Name's Despair

They went then till they came to the Delectable Mountains, which Mountains belong able Men to the Lord of that Hill, of which we have seen spoken before; so they went up to the Mountains, to behold the Gardens and Orchards, the Vineyards, the Fountains of Waters, where also they drank and washed themselves and did freely eat of the Vineyards. Now there was on the Tops of those Mountains Shepherds feeding their Flocks, and they stood by the High-way side. The Pilgrims therefore went to them, and leaning upon their Staves (as it is common with weary Pilgrims, when they stand to talk with any in the Way) they asked, "Whose delectable Mountains are these? And whose be the Sheep that feed upon them?"

They are
refresh'd in
the Mountains.

They talk

Shep. The Mountains are Emmanuel's Land, with the and they are within sight of his City; and the Sheep also are his, and he laid down his Life for them?

Ch. Is this the Way to the Celestial City?

Shep. You are just in the Way?

Ch. How far is it thither?

Shep. Too far for any, but those that shall get thither indeed.

Ch. Is the Way safe or dangerous?

Shep. Safe for those for whom it is to be safe, but Transgressors shall fall therein.

Ch. Is there in this Place any Relief for Pilgrims that are weary and faint in the way. Hos. 14.9

Shep. The Lord of these Mountains hath given us a Charge, not to be forgetful to entertain Strangers; therefore the Good of the Place is before you, Heb. 1.1.



Mountains delectable, they now ascend,
 Where Shepherds be, which to them do commend,
 Alluring Things, and Things that Cautions are,
 Pilgrims are ready, kept by Faith and Fear.

also saw in my Dream, That when the Shepherds perceived that they were way-faring Men, they also put Questions to them (to which they made Answer as in other Places) as, Whence came you? And how got you into the Way? And by what means have you so persevered therein? For but few of them that begin to come hither, do shew their Faces on this Mountain. But when the Shepherds heard their Answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountain.

in T
8171
welcomes
them.

The Shepherds, I say, whose Names were Knowledge, Experience, Watchfulness, and Singleness, took them by the Hand, and had them to their Tents, and made them partake of that which was ready at present. They said moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace yourselves with the Good of these Delectable Mountains.

Shepherds
Names.

They then told them, That they were content to stay; so they went to their Rest that Night, because it was very late.

Then I saw in my Dream, That in the Morning the Shepherds call'd up Christian and Hopeful to walk with them upon the Mountains; So they went forth with them, and walked a while, having a pleasant Prospect on every side. Then said the Shepherds, one

* They are
shown
Wonders.
The Moun-
tains of

to another, Shall we shew these Pilgrims some Wonder? So when they had concluded to do it, they had them first to the Top of an Hill called Error, which was very steep on the furthest Side, and bid them look down to the Bottom. So Christian and Hopeful looked

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looked down, and saw at the Bottom several Men dashed all to Pieces by a Fall that they had from the Top. Then said *Christian*, What meaneth this? The Shepherds answered, Have you not heard of *Edem* that were made to err, by hearkening to *Hymeneus* and *Philetus*, is concerning the Faith of the Resurrection of the Body? They answered Yes. Then said the Shepherds, Those that you see lie dashed in Pieces at the Bottom of this Mountain are they; and they have continued to this Day unburied, as you see, for Example to others to take heed how they clamber too high, or how they come too near the Brink of this Mountain.

* Tim 2.
17-18.

Then I saw they had them to the Top of another Mountain, and the Name of that is *Caution*, and bid them look afar off: Which when they did, they perceived, as they thought, several Men walking up and down among the Tombs that were there, and they perceived that the Men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian* What means this?

* Mount
Caution.

The Shepherds then answered, Did you not see a little below these Mountains, a Stile that leads into a Meadow, on the left Hand of this Way? They answered, Yes. Then said the Shepherds, From that Stile there goes a Path that leads directly to *Doubting-Castle*, which is kept by Giant *Despair*, and those Men, (pointing to them among the Tombs) came once on Pilgrimage, as you do now, even till they came to that same Stile. And because the right way

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way was so rough in that place, they chose to go out of it into that Meadow, and there were taken by Giant *Despair*, and cast into *Doubting-Castle*; where after they had a while been kept in the Dungeon, he at last did put out their Eyes, and led them among these Tombs, where he had left them to wander to this very Day: that the Saying of the Wise Man might be fulfilled, *He that Prov. wanders out of the Way of Understanding shall remain in the Congregation of the Dead.* Then

Christians and *Hopeful* looked on upon another, with Tears gushing out; but yet said nothing to the Shepherds.

Then I saw in my Dream, that the Shepherds had them to another Place in the Bottom, where was a Door in the side of an Hill, and they opened the Door, and bid them look in: They looked in therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling Noise as of Fire, and a Cry of some tormented, and that they smelt the Scent of Brimstone. Then said *Christians*, *What means this?* The Shepherds told them, This is a By-way to Hell, a Way that Hypocrites go in at; namely, such as sell their Birth-right with *Esau*; such as sell their Master, with *Judas*; such as blaspheme the Gospel, with *Alexander*; and that lie and dissemble, with *Ananias* and *Sapphira* his Wife.

Then said *Hopeful* to the Shepherds, *I perceive that these had on them, even every one a shew of Pilgrimage as we have now, had they not?*

Shep. Yea, and held it a long time too.

Hope. How far might they go on Pilgrimage in their Days, since they notwithstanding were thus miserably cast away.

A By-way to Hell.

The pilgrims progress

Shep. Some further, and some not so far
at the Mountains.

Then said the Pilgrims one to another,
We have need to cry to the Strong for strength.

Shep. Ay, and you will have need to use
it, when you have it too.

By this Time the Pilgrims did desire
to go forwards, and the Shepherds desire

they should, so they walked together to-
wards the End of the Mountains. Then said

the Shepherds one to another, Let us here
show the Pilgrims the Gate to the Celestial

City, if they have Skill to look through our
Perspective Glass.

*The Shep-berds Per-
spective
Glass* The Pilgrims then lo-
vingly accepted the Motion: So they had

come to the Top of an high Hill called
Clear, and gave them the Glass to look

*The Hill
Clear.* Then they tried to look, but the Re-
membrance of that last Thing that the Shep-
herds had shew'd them, made their Hands

shake: by means of which Impediments,
they could not look steadily thro' the Glass,

*The Fruits
of service
Fear.* yet thought they saw something like the Gate,
and also some of the Glory of the Place,

Then they went away, and sing this Song

Now by the Shepherds Secrets are reveal'd,
Which from all other Men are kept conceal'd;

Come to the Shepherds then, if you would see
Things deep, Things hid, and that mysterious.

When they were about to depart, one of
the Shepherds gave them a Note of the Way.

*Atwo fold
Caution* Another of them bid them Beware of the
Flatterer. The Third bid them, Take heed that

they sleep not upon the inhabited Ground.
And the fourth bid them, Good Speed. So I

awoke from my Dream

And I slept, and dreamed again, and saw the same two Pilgrims going down the Mountains along the High way, towards the Cit^y away a little below the Mountains on the Left Hand betw^{ixt} the Country of Conceit, from which Country there comes The Count- into the way in which the Pilgrims walked by of a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Country; and his Name was Ignorance. So Christian asked him, From what Part he came, and whither he was going? Ignorance. Sir, I was born in the Country that lieth off there, a little on the Left-hand, and am going to the Celestial City.

Chr. But how do you think to get in at the Christian Gate, for you may find some difficulties there? Ignorance. As other good People do, said he.

Chr. But what have you to shew at that Gate that may cause that Gate to be open'd to you?

Ignorance. I know my Lord's Will, and have been a good Liver; I pay every Man his own; I pray, fast, pay Tithes, and give Alms, and have left my Country for whither I am going.

Chr. But thou comest not in at the Wicket Gate, that is at the Head of this way; Thou comest in hither thro' that same crooked Lane, and therefore I fear however thou mayst think of thy self, when the reckoning day shall come, thou wilt have laid to thy Charge, that thou art a Thief and a Robber, instead of getting Admittance into the City.

Ignorance. Gentlemen, ye be utter Strangers to me, I know you not: be content to follow the Religion of your Country, and I will follow the Religion of mine, I hope all will be well. And as for the Gate that you talk of

of

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of all the World knows that this is a great way off of our Country; I cannot think that any Men in all our Parts, do so much as know the Way to it; nor need to matter whether they do or no, since we have, as you see, a fine pleasant green Land, that comes down from our Country the next way into the way.

When *Christian* saw that the Man was wise in his own Conceits, he said to *Hopful* whisperingly, *There is more hopes of a Fool than of him.* And said moreover, *When he that is a Fool walketh by the way, his Wisdom faileth him, and he saith to every one, that he is a Fool.* What, shall we talk further with him, or out-go him at present, and so leave *Prov. 26.* him to think of what he hath heard already and then stop again for him afterwards and *Eccle 10* see if by degrees & we can do any good by him? Then said *Hopful*

*Let Ignorance a little while now muse
On what is said, and let him not refuse
Good Counsel to embrace, lest he remain
still ignorant of what's the chiefest Gain.
God saith, those that no Understanding have
(Altho' he made them) them he will not save.*

Hopful. He further added. It is not good, I think, to say to him all at once: let us pass him by, if you will, and talk to him anon, even as he is able to bear it,

Matt. 12. So they both went on and *Ignorance* he came after. Now when they had passed him a little way, they entered into a very *Prov. 5.* dark Lane, where they met a Man whom seven Devils had bound with seven strong Cords, and were carrying him back to the Door

Door that they saw on the side of the Hill :
 Now good *Christian* began to tremble, and
 so did *Hopeful* his Companion : Yet as the
 Devils let away the Man, *Christian* looked
 to see if he knew him, and he thought it
 might be one *Turn-away*, that dwelt in the *The Do-*
Town of Apostacy. But he did not perfectly *struck*
 see his Face ; for he did hang his Head like of one
 a Thief that is found. But being gone past, *Turn-*
hopeful looked after him, and espied on his away.
 Back a Paper with this Inscription : *Wenton*
Professor, and damnable Apostate. Then said *Christian*
Christian to his Fellow, Now I call to Re-tellect his
 memorance that which was told me, of a *Companion*
 thing that happened to a good Man hereabout a *Story of*
 The Name of the Man was *Little-Faith*, but *Little-*
 a good Man, and he dwelt in the Town of *Faith.*
Sincere. The Thing was this. At the entering
 in at this Passage, there comes down from *Broad-*
Broad-way-Gate, a Lane called *Dead-Man's-way-gate.*
 Lane ; so called because of the Murders that *Dead-*
are commonly done there. And this *Little-man's-*
Faith going on Pilgrimage, as we do now, Lane.
 chanced to sit down there, and slept. Now
 there happened at that time to come down
 the Lane from *Broad-way-Gate*, three *Hurdy*
Rogues, and their Name were *Faint-heart,*
Mistrust and *Guilt*, (Three Brothers) and
 they espying *Little-Faith* were he was,
 came galloping up with Speed. Now the *Little*
 Man was just awaked from his Sleep, and *Faith*
 was getting up to go on his Journey. So *robbed by*
 they come up all to him, and with threat-*Mistrust*
 ing Language bid him stand. At this, and *Guilt,*
Little-Faith looked as white as a Clow, and
 had neither Power to fight nor fly. Then
 said *Faint-heart*, Deliver thy Puffe : But he
 making

*They get
away his
Silver and
knock him
down.*

making no haste to do it (for he was loth to lose his Money) Mistrust run up to him, and thrusting his Hand into his Pocket, pulled out thence a Bag of Silver. Then he cry'd out Thieves, Thieves, With that Guilt with a great Club that was in his Hand, struck Little Faith on the Head, and with that Blow fell'd him flat to the Ground, where he lay bleeding as one that would bleed to Death. All this while the Thieves stood by. But at last they hearing that some were upon the Road, and fearing lest it should be one Great-Grace, that dwells in the City of Good Conscience, they betook themselves to their Heels, and left this good Man to shift for himself; who getting up made shift to scramble on his Way. This was the Story.

Hope. But did they take from him all that ever he had?

Little- Chri. No; The Place where his Jewels Faith *lost* were, they never ransacked; so those he not *lost* kept still. But as I was told, The good Man Things, was much afflicted for his Loss, for the Thieves got most of his spending Money.

1 Pet. 4. 18 That which they got not, as I said, were Jewels; also he had a little odd Money left, but scarce enough to bring him to his Journey's End; nay, (if I was not mis-informed) he was forced to beg as he went, to keep himself alive (for his Jewels he might not sell) but begg and do what he could, he went, as we say, with a hungry Belly, the most part of the rest of the Way.

*Faith
forced to
beg to
finish
Journey's
End.*

Hope. But is it not a wonder they got not from him his Certificate, by which he was to receive his Admittance at the Celestial Gate?

Chri.

Ch. 'Tis a Wonder; but they got not that, tho' they mist it not thro' any good Cunning of his, for he being dismayed with their coming upon him, had neither Power nor Skill to hide any thing, so it was more by good Providence, than by his Endeavour, that they miss'd of that good Thing.

He keptna his best Things by his own

Hope. But it must needs be a Comfort to him that they got not his Jewels from him. 2 Tim. 1

Ch. It might have been great Comfort to him, had he used it as he should: But they that told me the Story, said, That he made but little use of it all the rest of the way; and that because of the Dismay that he had in the taking away his Money: Indeed he forgot a great part of the rest of his Journey; and besides, when at any time it came into his Mind, and he began to be comforted therewith, then would fresh Thoughts of his Loss come again upon him and those Thoughts would swallow up all.

Hope. Alas poor Man! This could not but be a Grief to him!

He keptna his best Things by his own

Ch. Grief! ay, a Grief indeed, Would not have been so to any of us, had we been as he, to be robbed and wounded too, and that in a strange Place, as he was? 'Tis Wonder he did not die with Grief, poor heart: I was told that he scatter'd almost the rest of the way wth nothing but foolish and bitter Complaints. Telling also all that overtook him, or that he overtook in the way as he went, where he was rob'd, and how, and who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with his Life.

Hope. But 'tis a wonder that his Necessity

did

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did not put him upon selling or pawning some of his Jewels, that he might have wherewithall to relieve himself in his Journey.

Christian
snubs his
Fellow for
undisputed
speaking.

Ch. Thou talkest like one upon whose Head is the Mistle to this very day: For what should he pawn them? or, To whom should he sell them? In all that Country where he was robbed, his Jewels were not accounted of; nor did he want the relief which could from thence be administered to him. Besides, had his Jewels been missing at the Gate of the Celestial City, he had (and that he knew well enough) been excluded from an Inheritance there, and that would have been worse to him than the Appearance and Villany of Ten Thousand Thieves.

Heb. 11.
16.

Hope. Why art thou so tart, my Brother? *Esau* sold his Birthright, and that for a Mess of Pottage, and that Birthright was his greatest Jewel, and if he, why might not *Little Faith* do so too?

Ch. *Esau* did sell his Birthright indeed, *Discourse* and so do many besides, and by so doing about *Esau* exclude themselves from the chief Blessing, and *Little Faith* also that *Cairiff* did; but you must put a difference betwixt *Esau* and *Little Faith*, and also betwixt their Estates. *Esau's* Birthright was typical, but *Little Faith's* Jewels were not so: *Esau's* Belly was his God, but *Little Faith's* Belly was not so. *Esau's* Way lay in his fleshly Appetite, *Little Faith's* did not so. Besides, *Esau* could see no farther than to the fulfilling his Lusts. For at the point to sell, said he, and what good will this Birthright do me? But *Little Faith*, it was his Lot to have but a little Faith by his little Faith kept from such Extravagance.

Esau was ruled by his Lust.
Gen. 23.
32.

Ch. *Esau's* Birthright was typical, but *Little Faith's* Jewels were not so: *Esau's* Belly was his God, but *Little Faith's* Belly was not so. *Esau's* Way lay in his fleshly Appetite, *Little Faith's* did not so. Besides, *Esau* could see no farther than to the fulfilling his Lusts. For at the point to sell, said he, and what good will this Birthright do me? But *Little Faith*, it was his Lot to have but a little Faith by his little Faith kept from such Extravagance.

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gancier, and made to see and prize the Jewels more than to sell them as *Esau* did his Birth-right. You read not any where that *Esau* ^{Esau never} had Faith, no not so much as a little; there ^{had Faith} fore no marvel, if where the Flesh only bears sway (as it will in that Man where no Faith is to resist) if he sells his Birthright, and his Soul and all, and that to the Devil of Hell; for 'tis with such as 'tis with the *Ass*, *Who in her Occasion cannot be turned away* Jer. 1. 24, When their Minds are set upon their Lusts they will have them what ever they cost; but *Little-faith* was of another Temper, his Mind was on things divine; his Livelihood was ^{Little} upon things that are spiritual and above; ^{Faith} therefore to what end should he that is of ^{could not} such a Temper sell his Jewels (had there ^{live upon} been any that would have bought them) to ^{Esau's} fill his Mind with empty Things? Will a ^{Postage} Man give a Penny to fill his Belly with Hay? or, Can you persuade the Turtle-Dove to live upon Carrion like the Crow? *Compari-* Tho' faithless ones can for carnal Lust pawn ^{son twixt} or mortgage, or sell what they have, and Turtle themselves outright to boot; yet they that ^{and Crow} have Faith, saving Faith, tho' but little of it cannot do so. Here therefore, my Brother thy Mistake.

Hope, I acknowledge it; but yee yourse-
re Reflection had almost made me angry!
Chr. Why, I did but compare thee to
some of the Birds that are of the brisker
sort, who will run to and fro in untrodden
paths with the Shell upon their Heads:
but pass by that, and consider the Matter
under Debate, and all shall be well betwixt
mee and me.

H 2

Hope

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Hopeful
waggers.

No Great
Heart for
God when
there's but
little Faith
We have
more Con-
rage when
out, than
when we
are in.

Hope But, *Christian*, these three Fellows I am persuaded in my Heart, are but a Company of Cowards, would they have run else think you, as they did at the Noise of one that was coming on the Road? Why did not *Little-Faith* pluck up a greater Heart? He might methinks, have stood one Brush with them, and had yielded when there had been no Remedy.

Chr. That they are Cowards, many have said, but few have found it so in the time of Trial. As for a great Heart *Little-Faith* hath none; and I perceive by thee, my Brother *We have* hadst thou been the Man concerned thou art but for a Brush, and then to yield. And verily since this is the Height of thy Stomach, now they are at a Distance from us should they appear to thee as they did to him, they might put thee to second Thought.

But consider again, they are but Journey-men Thieves, they serve under the King of the bottomless Pit, who, if need be, will come to their Aid himself and his Voice is as the roaring of a Lion. I my self have been engaged as this *Little-Faith* was, and I found it a Terrible Thing. These three Villains set upon me, and I beginning like a *Christian* to resist they gave out a Call, and in came their Master; I would, (as the Saying is) have given my Life for a Penny; but that as God would have it, I was clothed with Armour of Proof. Ay, and yet tho, I was so harness'd I found it hard Work to quit my self like a Man; no Man can tell what in that Combat attends us, but he that hath been in the Battle himself.

Hope. Well, but they ran you see, when they did but suppose that one *Great-Grace* was in the way.

Psal 1. 8.
Christian
tells his
own Expe-
rience in
this Case.

W
Face,
that
I say
and t
Despair
by Ru
groan,
Hezekie
Days,
these

Ch. Trug, they have of ensted, both they and their Master, when *Great Grace* hath appeared, and no marvel for he is the *King's Champion*: But I tro you will put some Difference between *Little-Faith* and the *King's Champion*? All the *King's* Subjects are not his Champions, nor can they when tried, do such Feats of Wars as he. Is it meet to think that a little Child should handle *Goliath* as *David* did? Or, that there should be the Strength of an *Ox* in a *Wren*? Some are strong, some are weak; some have great Faith, some have little; this Man was one of the weak, and therefore went to the Wall. *Hope*. I would have been *Great-Grace* for his Sake.

Ch. If it had bin he, he might have had his Hands full, for I must tell you, That though *Great Grace* is excellent good at his Weapon, and has, and can, so long as he keeps them at Sword's Point, do well enough with them; yet if they get within him, even *Faint-heart* *Mistrust*; or the other it will go hard, but that they will throw up his Head. And when a Man is down, you know what can he do;

Whoso looks well upon *Great-Grace's* Face, shall see those Scars and Cuts there, that shall easily give Demonstration of what I say. Yes, once I heard that he should say (and that when he was in the Combat) He despaired even of Life. How did these sturdy Rogues and their Fellows, make *David* groan, mourn, and roar? Yea, *Haman* and *Hezekiah* too, though Champions in their Days, were forced to bestir them, when by these assaulted; and yet in swift passing they

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they had their Coat soundly brushed by them, Peter upon a Time, would go try what he could do; but tho' some do say of him, That he is the Prince of the Apostles, they handled him, so, that they made him at last afraid of a sorry Girl.

Job. 41. 26 Besides, their King is at their Whistle, he is never out of hearing, and if at any time they be put to the work, he, if possible, comes in to help them: And of him it is said, The Sword of him that layeth at him, cannot hold; the Spear, the Dart, nor the Habergeon; he esteemeth Iron as Straw, and Brass as rotten Wood. The Arrow cannot make him fly; Sling Stones are turned with him into Stubble; Darts are counted as Stubble, he laughed at the shaking of a Spear, What can a Man do in this Case? It is true,

Levi-
than
his Sturdi-
ness.

Job. 39. 19
The excel-
lent Metal
that is in
Job's
Horse.

if he could at every turn have Job's Horse, and had Skill and Courage to ride him, he might do notable Things. For his Neck is clothed with Thunder: he will not be afraid as the Grasshopper; the Glory of his Nostrils is terrible; he paweth in the Valley, rejoiceth in his Strength, and goeth out to meet the armed Man; mocketh at Fear, and is not affrighted, neither turneth he back from the Sword. The Quiver batteth against him, the glittering Spear and the Shield. He swalloweth the Ground with the bit, and Rags, neither believeth he that it is the Sound of the Trumpet. He saith among the Trumpets, Ha, ha, and he smelleth the Battle afar off, the chounding of the Captains, and the Shouting.

But for such Footmen as thee and I are, let us never desire to meet with an Enemy,

not

no, I vaunt as if we could do better when we hear of others that they have been foil'd, nor be tickled at the thoughts of our own Manhood; for such commonly come by the worst when try'd. Peter, of whom I made mention before, he would swagger, ay, he would; he would, as his vain Mind prompted him to say, Do better, and stand more for his Master than all Men; but, who so foil'd and run down by these Villains as he?

When therefore we hear that such Robberies are done in the King's High-way, two Things become us to do: First, to go out harness'd, and be sure to take a Shield with us, for 'twas for want of that, that he who laid so busy at Leitham could not make him yield; and indeed, if that he wanted he fears not at all. Therefore he that has Skill hath said, *about us all, take the Shield of Faith wherewith ye shall be able to quench all the fiery Darts of the Wicked.*

* 'Tis good also that we desire of the King a Convoy, that he will go with us himself. This made David rejoyce when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one Step without his God. O, my Brother, if he will but along with us, what need we be afraid of Ten thousand that shall set themselves against us? But without him, the proud Helpers shall fall under the Stain.

W I for my part have fallen in the Fray before now, and tho' (through the Goodness of him that is best) I am as you see alive, yet I cannot boast of any Manhood; glad shall I be, if I meet with no more such Brunts: Tho' I fear we are not got beyond

* 'Tis good
to have a
Convoy
Ex 3215.

sal. 3. 9
6, 7, 8.
Ex 27. 1. 2.

Isa. 10. 4

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yond all Danger: However, since the Lion and the Bear hath not as yet devoured me, I hope God will deliver us from the next uncircumsised *Philistines*. Then sung *Christian*: Poor Little Faith! Hast been among the Thieves? Wast robb'd? Remember this, whose believes And gets more Faith, than shall you Vilers be, Over Ten Thousand, else scarce over Three.

*A Way,
and a Way*

So they, went on, and Ignorance followed. They went then till they came at a Place, where they saw a Way put it self into their Way, and seem'd withal to lay as strait as the Way which they should go; and here they knew not which of the Two to take, for both seem'd straight before them, therefore here they stood still to consider. And

*The Flat-
erers finds
them.*

as they were thinking about the Way, behold a Man of black Flesh, but cover'd with a very light Robe, came to them, and ask'd them why they stood there? They answered, They were a going to the *Cœlestial City*, but knew not which of these Ways to take. Follow me, says the Man, it is thither that I am a going. so they follow'd him in the Way, but when they came into a Road, which by degrees turned, and turned them so from the City that they desired to go to that in a little time their Faces were turned away from it, yet they follow'd him. But by and by, before they were aware, he led them within the Compass of a Net, in which they were both so entangled that they knew not what to do; and with that the *White Robe* fell off the black Man's Back: Then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

*Christian
and his
Fellows de-
luded.*

*They are
taken in
Net.*

Ch.

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cb. Then said *Ceristian* to his Fellow, *They be*.
Now do I see my self in an Error. Did not *wait their*
the *Shepherds* bid us beware of the *Flat-Condition*.
terers? As is the Saying of the Wise Man,
so we have found in this Day; a Man that
flattereth his Neighbour spreadeth a Net for Prov. 20
his Foot.

Hope. They also gave us a Note of Di-
rection about the Way, for our more certain
finding thereof; but herein we have also
forgotten to read, and have not kept our-
selves from the Paths of the Destroyer:
Here *David* was wiser than we, so saith he, Pl. 74.
Concerning the Works of Men, by the Word
of thy Lips I have kept me from the Paths of
the Destroyer. Thus they lay bewailing them-
selves in the Net. At last they 'spy'd a shin-
ing One coming towards them with a Whip *A shining*
of small Cord in his Hand. When he was One come
come to the Place where they were, he ask'd to them
them whence they came, and what they did with *Whi*
there. They told him that they were poor in Hand
Pilgrims going to *Zion*, but were led out of
their way by a black Man cloath'd in white,
who bid us said they, follow him, for he
was going thither too. Then said he with
the Whip, It is a *Flatterer*, a false Apostle, Pro 29.4.
that hath transform'd himself into an An- Dan. 11.
gel of Light. So he rent the Net, and let the 32.
Men out. Then said he to them, Follow 1Co. 11.
me, that I may set you in the way again; 13. 14
so he led them back to the way which they
had left to follow the *Flatterer*. Then he *They are*
asked them, saying, Where did you lie the examin'd
last Night? They said, With the *Shepherds* and con-
u jon the delectable Mountains. He asked *visited of*
them then, If they had not a Note of Di- *forgetful-*
H 5 *ness*

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rection for the way? They answered, Yea. But did you, said he, when you were at a hand, pluck out and read your Man? They answered, No. He asked them why? They said, They forgot. He asked moreover, if

Deceivers the Shepherds did not bid them beware of *fine spoken* the Flatterers? They answered, Yes. But Rom. 16. we did not imagine said they, that this fine spoken Man had been he.

11. Then I saw in my Dream, that he commanded them to lie down; which when they did he chastized them sore, to teach them the good Way wherein they should walk; and as he chastized them he said, As many as I love, I rebuke and chasten: be zealous therefore and repent. This done he bid 'em go on their way, and take good heed to the other Directions of the Shepherds. So they thanked him for all his Kindness, and went softly along the right way, Singing,

*Some bidden you that walk along the way,
See how the Pilgrims fare that go astray:
They catched ere in an entangled Net,
Cause they good Counsel highly did forget.
'Tis true they rescued were, but yet you see
They'er scared to boot: Let this your Caution be*

Now after a while they perceiv'd afar off one coming softly, alone all along the Highway to meet them. Then said Christian to his Fellow, Yonder is a Man with his Back towards, Zion, and he is coming to meet us.

Hope. I see him, let us take heed to our selves now, lest he should prove a Flatterer also. So he drew nearer, and at last came up to them. His Name was *Asbeath*, and he asked them whither they were going?

Atheist
meets 'em

cb.

Ch. We are going to Mount Zion. to see *He laughs*
Then *Atheist* fell into a very great *at them.*
Laughter.

C. What's the meaning of your Laughter?

Atheist. I laugh to see what ignorant Persons you are, to take upon you so ridiculous a Journey; and yet are like to have nothing but your Travel for your Pains.

Ch. Why, Man, Do you think we shall not be received?

Atheist. Received! There is no such Place as you dream of in all the World *They reason together.*

Ch. But there is in the World to come

Atheist. When I was at Home in mine own Country, I heard as you now affirm, and from that hearing went out to see, and have been seeing this City Twenty Years, but find no more of it than I did the first Day I set out.

Chr. We have both heard and believe *Jer 22, 15*
that there is such a Place to be found. *Ecc 10 15*

Atheist. Had not I, when at home believed, had not come thus far to seek; but finding none (and yet I should, had there been such a Place to be found, for I have gone to seek it farther than you) I am going back again, and will seek to refresh my self with those Things that I can cast away, for Hope is that which I now see is not. *Atheist takes up his Stone in this World.*

Ch. Then said *Christian* to *Hopeful* his companion, Is it true to which this Man hath *Christian provoked his Brother*

Hope. Take heed, he is one of the *Flar* *his Brother*
; remember what it has cost us once ready for our hearkening to such kind of *Hopeful's*
ellow What! No Mount Zion? Did we *gracious*
or see from the Delectable Mountains, the *Answer.*

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Gate of the City? Also we are not now to walk by Faith? * Let us go on, said *Hopeful*, lest the Man with the Whip over-
Remem- take us again.
brance of

formere You should have taught me that Lesson,
chastis- which I will round you in the Ears withal:
ment; is a Cease my Son, to hear the Instructions that can
Help in saith to err from the Words of Knowledge: I say,
present my Brother, cease to hear him, and let us
Tempa- believe to the saving of the Soul.
tions.

Ch. My Brother, I did not put the Que-
 Pro 19 72 stion to thee, for that I doubteth of the Truth
 Heb. x 39 of your Belief my self, but to prove thee,
 The Fruits and to fetch from thee a Fruit of the honesty
 of an honest of thy Heart. As for this Man I know that
 Heart. he is blinded by the God of this World. Let

1 Jo. 2. 11 thee and I go on, knowing that we have Be-
 lief of the Truth, and no Lie is of the Truth.

Hope. Now I do rejoyce in the Hope of the
 Glory of God: So they turned away from
 the Man: And he laughing at them, went
 his way.

They come I saw then in my Dream, that they went
to the En- until they came into a certain Country
chanied whose Air naturally tended to make one
Ground. drowsy, if he came a Stranger into it. And
Hopeful here *Hopeful* began to be very dull and heavy
begin to be of Sleep, wherefore he said unto *Christian*
drowsie I now begin to be grow so drowsie that I can
Christian scarcely hold up mine Eyes: Let us lie down
keeps him here, and take one Nap.
awake.

Ch. By no means (said the other) lest
 sleeping we never wake more.

Hope. Why, my Brother? Sleep is sweet
 to the labouring Man; we may be refreshed
 if we take a Nap.

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Ch. Do you not remember, that one of the Shepherds bid us beware of the enchanted Ground. *He meant by that, that we should beware of sleeping; wherefore let us not sleep as others do, but let us watch and be sober.

Hope. I acknowledge my self in a Fault, He is very and had I been here alone, I had by sleeping run the Danger of Death. I see it is true, that the Wiseman saith, Two is better than one. Hitherto hath thy Company been my Mercy; And thou shalt have a good Reward for thy Labour. *Ecc 6.*

Ch. Now then, said Christian, to prevent Drowsiness in this Place, let us fall into good Discourse.

Hope. With all my Heart, said the other.

Ch. Where shall we begin?

Hope. Where God began with us, but do you begin if you please.

Chr. I will sing you the first Song.

When Saints do sleepy grow, let them come hisher
And hear how these two Pilgrims talk together;
Tee, let them lea'n of them in any wise,
Thus to keep open their drowsie slumbering Eyes;
Saints Fellowship, if it be manag'd well,
Keep them awake and that in Spite of Hell.

Ch. Then Christian began, and said, I will ask you a Question. How came you to think at first of doing what you do now?

Hope. Do you mean, how came I at first to look after the good of my Soul?

Chr. Yes, that is my Meaning.

Hope. I continued a great while in the Delight of those Things which were seen and sold at our Fair; things which I believe now would have, had I continued in them still

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Still drowned me in Perdition and Destruction

Chr. What Things are they?

Hope. All the Treasures and Riches of the World. Also I delighted much in Rioting Revelling, Drinking, Swearing, Lying, Uncleanness, Sabbath-Breaking, and what not, that tendeth to destroy the Soul. But I found at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of the beloved Faithful,

that was put to Death for his Faith and

good Living in *Vanity-Fair*, That the End of

these Things is Death. And that for those

Things Sake the Wrath of God cometh upon

the Children of Disobedience.

Chr. And did you presently fall under the

Power of this Conviction?

Hope. No, I was not willing presently to

know the Evil of Sin, nor the Damnation

that follows upon the Confession of it: but I

endeavoured, when my Mind at first began

to be shaken with the Word, to shut mine

Eyes against the Light thereof.

Chr. But what was the Cause of your carrying

of it thus to the first Workings of

God's blessed Spirit upon you.

Hope. The Causes were, 1. I was ignorant

that this was the Work of God upon

me. I never thought that by Awakenings

for Sin God at first begins the Conversion

of a Sinner; 2. Sin was very sweet to my

Flesh, and I was loath to leave it; 3. I could

not tell how to part with my old Companions,

their Presence and Actions were so

desireable unto me; 4. The Hours in which

Convictions were upon me, were such troublesome

blesome

Reasons
against
receiving
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Light

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bleſome, and ſuch Heart-affrightning Hours
that I could not bear ſo much the Remembrance of them upon my Heart.

Chr. Then it ſeems ſometimes you got Relief of your Trouble?

Hope. Yes verily, but it would come into my Mind again; and then I would be as bad, nay worſe than I was before.

Ch. Why, what was it that brought your Sins to mind again?

Hope. Many Things, as,

1. * If I did but meet a good Man in the Street; or, When he had
2. If I have heard any read in the Bible; loſt his
- or Sense of
3. If mine Head did begin to ach; or, Sin what
4. If I were told that ſome of my Neighbours brought it
- were ſick; or, again.
5. If I heard the Bell toll for ſome that
- were dead; or,
6. If I thought of dying my ſelf; or,
7. If I heard that ſudden Death happened to others.

8. But eſpecially when I thought of my ſelf that I muſt quicky come to Judgment.

Ch. And could you at any time with eaſe get off the gale of Sins when by any of theſe ways it came upon you?

Hope. No, not I; for then they got faſter hold of my Conſcience, and then if I did think of going back to Sin (though my mind was turned againſt it) it would be a double Torment to me. When he

Ch. And how did you then?

Hope. I thought I muſt endeavour to mend my Life, or elſe thought I, I am to be damned. off his Guilt
by ſinful
Courses be
drives to
mend

Ch.

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Ch. And did you endeavour to mend?

Hops. Yes, and fled from, not only my Sins, but sinful Company too, and betook me to religious Duties, as praying, reading, weeping for Sin, Speaking Truth to my Neighbours &c. These Things did I, with many other, too much here to relate

Ch. And did you think your self well then?

Then he thought himself well.

Hops. Yet, for a while, but at the last my Trouble came running upon me again and that over the Neck of all my Reformation.

Ch. How came that about, since you were now reform'd?

Reformation at last could not help, and why.

*Isa. 64.6.
Gal. 2.6
Luke 17.
10.*

Hops. There were several Thoughts brought it upon me, especially such Sayings as these. All our Righteousnesses are as filthy Rags; by the Works of the Law no Man shall be justified: When you have all Things, say, We are unprofitable Servants, with many more such like. From whence I began to reason with my self thus: If *all* my Righteousnesses are as filthy Rags, if by the Deeds of the Law no Man can be justified, and if when we have done *all* we are unprofitable, then 'tis but Folly to think of Heaven by the Law. I further thought thus; If a Man runs a 100l. into a Shopkeeper's Debt, and after that shall pay for all that he shall fetch yet if this old Debt stands still in the Book uncross'd, for that the shopkeeper may sue him, and cast him into Prison till he shall pay the Debt.

His being a Debtor by the Law troubled him.

Ch. Well, and how did you apply this to your self?

Hops. Why, I thought with my self, I have by my sin, run a great Way into GOD'S

Book and that my now reforming will not pay off that Score: therefore I should sit still under all my present Amendments: But how shall I be freed from that Damnation that I brought my self in Danger of by former Transgressions?

Cb. A very good Application; but pray go on.

Hope. Another Thing that hath troubled me ever since my late Amendments, is, that if I look narrowly into the best of what I do now, I still see Sin, new Sin, mixing it self with the best that I do; so that now I am forced to conclude, That notwithstanding ing my former fond Concepts of my self and Duties I have committed Sin enough to trouble one Day to send me to Hell, though my former Life had been faultless.

Cb. And what did you then?

Hope. Do! I could not tell what to do 'till I broke my Mind to *Frithful*, for he and I were well acquainted. And he told me That unless I could obtain the Righteousness of a Man that never had sinned, neither my own, nor all the Righteousness of the World could save me.

Cb. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with my own Amendment, I had called him Fool for his Pains; but now since I see my own Infirmary, and the Sin which cleaves to my best Performance, I have been forced to be of his Opinion.

Cb. But did you think when at first he suggested it to you, that there was such a Man to be found, of whom it might justly be said, That he never committed Sin?

Hope.

This made him break his Mind to Faithful who told him the way to be saved.

* *At which he started at present* Hope. * I must confess the Words at first sounded strangely; but after a little more Talk and Company with him, I had full Conviction about it.

Heb. 10. Ch. And did you ask him what Man this was, and how you must be justified by him?

Rom. 4. Hope. Yes; and he told me it was the Lord.

Col. 1. Jesus, that dwells on the Right hand of the

2 Pet. 1. Most High; And thus said he, you must

† *A more particular* be justified by him, even by trusting to

Discovery of his Flesh and suffered when he did hang

of the War on the Tree. I ask'd him further, How that

to be sav'd Man's Righteousness could be of that Efficacy,

as to justify another before GOD; and

he told me, He was the Mighty GOD; and

did what he did, and died the Death alone,

not for himself but for me; and when his

Doings and the Worthiness of them, should

be imputed, if I believed on him.

Ch. And what did you to them?

* *He doubts of Acceptation.* Hope. I made my Objections against my

Believing, for that I thought he was not

willing to save me.

Ch. And what did you do then?

Hope. He bid me go to him and see: Then

† *He's better instructed.* I said it was a Presumption; and He said,

No, for I was invited to come. Then he

gave me a Book of Jesus his inditing, to en-

courage me the more freely to come, and he

said concerning that Book, That every Joy

and Title thereof stood firmer than Hea-

ven and Earth. Then I asked him what I

must do when I came; And he told me, I

must intreat upon my Knees, with all my

Heart and Soul, the Father to reveal him

to me. Then I ask'd him further, How

12.23. I must

I must make my Supplication to him: And Ex. 25, 12
 he said, Go, and thou shalt find him upon a Lev. 16. 2
 Mercy Seat, where he sits all the Year long Num 7. 8.
 to give Pardon and Forgiveness to them that Heb. 4. 6.
 come. I told him, That I know not what
 to say when I came. And he bid me to He's bid
 say to this Effect: God be merciful to me 10 pray.
 a Sinner, and make me to know and believe
 in Jesus Christ; for I see, that if his Right-
 eousness had not been, or I have not Faith
 in that Righteousness, I am utterly cast
 away: Lord, I have heard that thou art a
 merciful God, and hath ordained that thy
 Son Jesus Christ should be the Saviour of the
 World. And moreover, that thou art wil-
 ling to bestow him upon such a poor Sinner
 as I am, (and I am a Sinner indeed) Lord,
 take therefore this Opportunity, and magni-
 fy thy Grace in the Salvation of my Soul; He prays,
 through thy Son Jesus Christ. Amen.

Cb. And did you do as you were bidden?

Hope. Yes, over and over.

Cb. And did the Father reveal the Son to
 you?

Hope. Nor at first, nor second, nor third,
 nor fourth, nor fifth; no, nor at the sixth
 Time neither.

Cb. What did you then?

Hope. Why! why I could not tell what
 to do.

Cb. Had you not Thought, of leaving off
 praying?

Hope. Yes; and a hundred Times twice told to leave off

Cb. And what was the Reason you did not praying?

Hope. I believ'd that that was true, which I durst not
 have told me, to wit, That without leave pray-
 ing Righteousness of this Christ, all the ing and

World why

World could not save me; and therefore, thought I with my self if I leave off, I die and I can but die at the Throne of Grace. Heb. 2.3 And withal this came into my Mind, *If it tarry, wait for it, because it will surely come, and will not tarry.* So I continued until the Father shewed me his Son.

Ch. And how was he revealed unto you? Eph. 1.13
19
Christ is revealed to him, and how.
Hops. I did not see him with my Bodily Eyes, but with the Eyes of my Understanding; and thus it was One Day I was very sad, I think sadder than any one time of my Life: and this Sadness was through a fresh Sight of the Greatness and Vileness of my Sins. And as I was then looking for nothing but Hell and the everlasting Damnation of my Soul, suddenly, as I thought I saw the Lord Jesus look down from Heaven upon me, and saying, Believe on the Lord Jesus Christ, and thou shalt be saved.

But I replied, Lord, I am a great a very great Sinner: And he answer'd, My Grace is sufficient for thee. Then I said, but Lord, Acts 16.
30, 31. what is believing? And then I saw from that Saying, [*He that cometh to me shall never hunger, and he that believeth on me shall never thirst*] that believing and coming was all one: and he that came, that is, ran out in his Heart and Affection after Salvation by Christ, he indeed believed in Christ. Then the Water stood in mine Eyes, and I ask'd further, But Lord, may such a great Sinner as I am, be indeed accepted of thee, and be saved by thee? And I heard him say John 6.35.
John 6.35. And him that cometh to me shall in no wise be cast out: Then I said, but how, Lord, must I consider of thee in my coming to thee, that
my

my Faith may be placed right upon thee? 1 Tim. 1
 Then he said, Christ came into the World 251
 to save Sinners. He is the End of the Law for Rom 104,
 Righteousness to every one that believes. He Heb 7. 24
 died for our Sins, and rose again for our Ju- 25.
 stification: He loved us, and washed us
 from our Sins in his Blood. He is Media-
 tor betwixt God and us, he ever liveth to
 make Intercession for us. From all which
 I gather'd, That I must look for Righte-
 ousness in his Person, and for Satisfaction
 for my Sins by his Blood; the which he
 did in Obedience to his Father's Law and
 in Submitting to the Penalty thereof, was
 not for himself, but for him that will ac-
 cept it for his Salvation, and be thankful.
 And now was my Heart full of Joy, mine
 Eyes full of Tears, and mine Affections
 running over with Love to the Name, Peo-
 ple and Ways of Jesus Christ.

Co. This was a Revelation of Christ to
 your Soul indeed: But tell me particularly,
 what Effect this had upon your Spirit?

Hope. It made me see that all the World,
 notwithstanding all the Righteousness there-
 of is in a State of Condemnation. It made
 me see that God the Father, tho' he be just
 can justly justify the coming Sinner: It made
 me greatly ashamed of the villainies of my for-
 mer Life, and confounded with me the Sense
 of my own Ignorance; for there never came
 Thought into my Heart before, now that
 shewed me the Beauty of Jesus Christ. It
 made me love a holy Life, and long to do
 something for the Honour and Glory of the
 Lord Jesus: Yea, I thought that had I now
 1000 Gallons of Blood in my Body, I could
 fill it all for the sake of the Lord Jesus.

I saw

I saw then in my Dream, that *Hopeful* look'd back and saw *Ignorance*, whom they had left behind, coming after: Look, said he, to *Christian*, how far yonder Youngster loitereth behind.

Ch. Ay, ay, I see him: he careth not for our Company.

Young Ignorance comes up again.

Their Talk

Hope. But I tro it would not have hurt him, had he kept Pace with us hitherto.

Ch. That's true, but I'll warrant you he thinketh otherways.

Hope. That I think he doth; but however, let us tarry for him. [*So they did*]

Then *Christian* said to him, Come away Man, why do you stay so behind?

Ign. I take my Pleasure in walking alone, even more a great deal than in Company, unless I like it better.

Then said *Christian* to *Hopeful* (but softly) Did I not tell you he cared not for our Company? But, however, said he, come up and let us talk away the Time in this solitary Place. Then directing his Discourse to *Ignorance*, he said, Come how do you? How stands it between God and your Soul now?

Ign. I hope well, for I am always full of good Morions, that come into my Mind, to comfort me as I walk.

Ch. What good Morions? Pray tell us.

Ign. Why, I think of GOD and Heaven.

Ch. So do the Devils and damned Souls.

Ign. But I think of them and desire them.

Ch. So do many that are never like to come there. The Soul of the Sluggard desires and hath nothing.

Ign. But I think of them, and leave all for them.

Ch. But I think of them, and leave all for them.

Ch. But I think of them, and leave all for them.

Ch. But I think of them, and leave all for them.

Ch. But I think of them, and leave all for them.

Ch. But I think of them, and leave all for them.

Ch. But I think of them, and leave all for them.

Gb. That I doubt not, for to leave all is a very Hard Matter; yes, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for GOD and Heaven?

Ign. My Heart tells me so.

Gb. The Wiseman says, He that trusts in his own Heart is a Fool.

Ign. This is spoken of an evil Heart, but mine is a good one.

Gb. But how dost prove that?

Ign. It comforts me in hopes of Heaven.

Gb. That may be thro' its Deceitfulness; for a Man's Heart may minister Comfort to him in the Hopes of that Thing, for which he yet has no ground to hope.

Ign. But my Heart and Life agree together and therefore my Hope is well-grounded.

Gb. Who told thee, that thy Heart and Life agree together.

Ign. My Heart tells me.

Gb. Ask me, Fellow if I be a Thief: Thy Heart tells thee so! Except the Word of God beareth Witness in this Matter, other Testimony is of no Value.

Ign. But is it not a good Heart that has good Thoughts? And is not that a good Life, that is according to God's Commandments?

Gb. Yes, that is a good Heart that hath good Thoughts, and that is a good Life that is according to God's Commandments: But it is one Thing, indeed, to have these, and another Thing only to think so.

Ign. Pray what count you good Thoughts, and a Life according to God's Commandments?

Gb.

Prov. 43.
39.

The Pilgrim's Progress.

Chr. There are good thoughts of divers kinds, some respecting our selves, some God, some Christ, and some other Things.

Ign. What be good Thoughts respecting our selves?

What are good Thoughts. *Ch.* Such as agree with the Word of God.

Ign. When do our Thoughts of our selves agree with the Word of God?

Ch. When we pass the same Judgment upon our selves which the World passes. To explain my self: The Word of God saith of Rom. 3. Persons in a natural Condition, There is Gen. 6. 2. none righteous, there is none that doeth good. *It saith also,* That every Imagination of a Heart of a Man is only Evil, and that continually *and again,* the Imagination of Man's Heart is Evil from his Youth. Now that when we think thus of our selves, having sens thereof, then are our Thoughts good ones, because according to the Word of God.

Ign. I will never believe that my Heart is thus bad.

Chr. Therefore thou never hadst one good Thought concerning thy self in thy Life. But let me go on. As the Word passeth a Judgment upon our Ways and when the Thoughts of our Hearts and Ways agree with the Judgment which the World giveth of both, then are both good, because agreeing thereto.

Isa. 25. 5.
Pr. 2. 15.
Rom 3.

Ign. Make out your Meaning.

Ch. Why, the Word of God saith, That Man's ways are crooked ways, not good, but perverse; it saith, they are naturally out of the good way, that they have not known it. Now when a Man thus thinketh of his way,

I say when he doth sensibly and with Heart-Humiliation thus think, then hath he good Thoughts of his own Ways, because his Thoughts now agree with the Judgment of the Word of God.

Ign. What are good Thoughts concerning God?

Ch. Even (as I have said concerning ourselves) when our Thoughts of God do agree with what the Word saith of him; and that is, when we think of his Being and Attribute as the Word hath taught; of which I cannot now discourse at large: but to speak of him in reference to us, then we have right Thoughts of God, when we think that he knows us better than we know our selves, and can see Sin in us when and where we can see none our selves; when we think He knows our inmost Thoughts, and that our Heart with all its Depths, is always open to his Eyes: Also when we think that all our Righteousness stinks in his Nostrils, and that therefore he cannot abide to see us stand before him in any Confidence, even in all our best Performances.

Ign. Do you think that I am such a Fool as to think GOD can see no farther than I? Or, that I would come to GOD in the best of my Performances?

Ch. Why how do'st thou think in this matter?

Ign. Why to be short I think I must believe in Christ for Justification.

Chr. How! think thou must believe in Christ? when thou seest not the need of him? thou neither seest thy original or actual infirmities, but hast such an Opinion of thy self and of what thou dost, as plainly renders
I
thee

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thee to be one that did never see a Necessity of Christ's Personal Righteousness to justify thee before GOD, How then dost thou say, I believe in Christ?

Ign. I believe well enough for all that.

Cbr. How dost thou believe?

*The Faith
of Ignorance.*

Ign. I believe that Christ died for Sinners, and that I shall be justified before God from the Curse, thro' his gracious Acceptance of my Obedience to his Laws: *Or thus*, Christ makes my Duties that are religious acceptable to his Father by virtue of his Merits, and so shall I be justified.

Cbr. Let us give an Answer to this Confession of thy Faith. 1. Thou believ'st with a fantastical Faith, for this Faith is no where describ'd in the Word. 2. Thou believest with a false Faith, because thou takest Justification from the Personal Righteousness of Christ, and apply'st it to thy own. 3. This Faith maketh not Christ a Justifier of thy Person, but of thy Actions; and of thy Person for thy Actions sake, which is false. 4. Therefore this Faith is deceitful, even such as will leave thee under Wrath in the Day of God Almighty: For true *Justifying Faith* puts the Soul (as sensible of its lost Condition by the Law) upon flying for Refuge unto Christ's Righteousness (which Righteousness of his is not an Act of Grace, by which he maketh for justification, thy Obedience accepted by God; but this Personal Obedience to the Law, in doing and suffering for us what that requir'd at our Hands) this Righteousness, I say true Faith is accepted, under the Skirt of which the Soul being shrouded, and by it presented as spotless before God.

it is accepted, and acquits from Condemnation.

Ign. What! would you have us trust to what Christ in his own Person hath done without us? This Conceit would loosen the Reins of our Lust, and tolerate us to live as we list: For, what Matter how we live, if we may be justified from all by Christ's Personal Righteousness, believing?

Ch. Ignorance is thy Name, and as thy Name is, so art thou; even this thy Answer demonstrateth what I say, *Ignorant* thou art of what *Justifying Righteousness* is, and *ignorant* how to secure thy Soul thro' the Faith of it from the heavy Wrath of GOD. Yea, thou also art *ignorant* of the true Effect of saving Faith in this *Righteousness* of Christ, which is to bow and win over the Heart to GOD in Christ, to love his Name, his Word, Ways and People, and not as thou *ignorantly* imaginest.

Hope. Ask him if ever he had Christ reveal'd to him from Heaven.

Ign. What! You are a Man for Revelations: I do believe that what both you and all the rest of you say about that Matter, is but the Fruits of distracted Brains.

*Ignorance
jangles
with them*

Hope. Why Man! Christ is so hid in God from the natural Apprehensions of the Flesh, that he cannot by any Man be savingly known unless GOD the Father reveals him to them.

Ign. That is your Faith but not mine; yet He speaks mine, I doubt not it as good as yours, tho' I reproach-fully of

Ch. Give me leave to put in a Word: what he You ought not to speak so slightly of this knows not Matter, for this I boldly affirm (even as I 2 my

Mat. 11. my good Companion hath done (that no
 28. Man can know Jesus Christ but by the Re-
 1 Cor. 11. velation of the Father; yea and Faith too,
 3. by which the Soul layeth hold upon Christ,
 Eph. 1. 18. (if it be right) must be wrought by the ex-
 19. ceeding Greatness of his mighty Power, the
 working of which Faith, I perceive poor
Ignorance thou art ignorant of: Be awaken-
 ed then, see thy own Wickedness, and fly
 to the Lord Jesus, and by his Righteousness,
 which is the Righteousness of GOD (for he
 himself is GOD) thou shalt be delivered
 from Condemnation.

The Talk
 broke up

Ign. You go so fast I cannot keep Pace
 with you; do you go on before, I must stay
 a while behind

Then they said.

*Well, Ignorance, will thou yet foolish be,
 To slight good Counsel, ten times given thee:
 And if thou yet refuse it, thou shalt know
 E'er long the Evil of thy doing so,
 Remember Man in time, stop, do not fear,
 Good Counsel taken well saves; therefore hear
 But if thou yet shall slight it, thou wilt be
 The Loser, Ignorance. I'll warrant thee.*

Then *Christian* address'd himself thus to his
 Fellow.

Ch. Well, come my good *Hopeful*, I per-
 ceive that thou and I must walk by our selves
 again.

So I saw in my Dream, that they went on
 apace before, and *Ignorance* came hobbling
 after. Then said *Christian* to his Companion,
 I am much griev'd for this poor Man: 'twill
 certainly go hard with him at last.

Hops. Alas! there are abundance in our
 Town in this Condition whose Families,
 yea,

yea, whole Streets, and that of Pilgrims too; and if there be so many in our parts, how many think you must there be in the place where he was born?

Ch. Indeed the Word saith, *He hath blinded their Eyes, lest they should see, &c.*

But now we are by ourselves, what do you think of such Men? Have they at no time, think you, Convictions of Sin, and so consequently fear that their State is dangerous?

Hope. Nay, do you answer that Question yourself, for you are the older Man.

Ch. Then I say, sometimes (as I think) they may, but they being naturally ignorant, understand not that such Convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the Way of their own Heart.

Hope. I do believe as you say, that Fear *The good* tends much to Mends good, and to make 'em *use of Fear* right at their begining to go on Pilgrimage.

Ch. Without all doubt it doth, if it be right; for so says the Word, *The Fear of the Lord is the Beginning of Wisdom.* Ps. 111. 10

Hope. How will you describe right Fear? Prov. 17.

Ch. True or right Fear is describ'd by c. 9. 10. *Right Fear*

Three Things.

1. By its Rise, It is caused by saving Conviction for Sin.

2. It driveth the Soul to lay fast hold of Christ for Salvation.

3. It becometh and continueth in the Soul a great Reverence of God, his Word and Ways, keeping it tender, and making it afraid to turn from them, to the right Hand, or to the left, to any thing that may

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dishonour GOD, break its Peace, grieve the Spirit, or cause the Enemy to speak reproachfully.

Hope Well said, I believe you have said the Truth. Are we now almost gone past the enchanted Ground?

Cb. Why, art thou weary of this Discourse?

Hope. No verily, but that I would know where we are.

Cb. We have not now above two Miles further to go thereon. But let us return to

† *Why ignorant* our Matter. *Now the Ignorant know not that such Convictions as tend to put them in Persons do fear, are for their Good, and therefore they strive to stifle them.

stifles in *Hope.* How do they strive to stifle them?

† *General.* *Cb.* † 1. They think that those Fears are wrought by the Devil (tho indeed they are wrought of GOD) and thinking so, they resist them, as Things that directly tend to their Overthrow. — 2. They also think that these Fears tend to the spoiling of their Faith, when, alas for them, poor Men that they are! they have none at all, and therefore they harden their Hearts against them. 3. They presume they ought not to fear, and therefore in despite of them wax presumptuously confident. 4. They see that those Fears tend to take away from them their pitiful old Self-holiness, and therefore they resist them with all their Might.

Hope. I know something of this my self; before I knew my self, it was so with me.

Cb. Well, we will leave at this time our Neighbour Ignorance by himself and fall upon another profitable Question. *Hope.*

Hope. With all my Heart but you shall still begin.

Ch. Well then did you know about Ten Talkabout Years ago, one Temporary in your Parts, who one Tem- was a forward Man in Religion then? porary.

Hope. Know him! yes he dwelt in Grace: where he left, a Town about two Miles from Honesty, dwells. and he dwelt next door to one Turn-back.

Ch. Right, he dwelt under the same Roof with him. Well, that Man was much awaken'd once, I believe that then he had He was to some Sight of his Sins, and of the Wages wardly that were due thereto. once

Hope. I am of your Mind, for (my House not being above three Miles from him) he would oft-times come to me, and that with many Tears. Truly I pitied the Man, and was not altogether without Hope of him; but one may see it is not every one that cries, Lord, Lord.

Ch. He told me once, That he was resolv'd to go on Pilgrimage, as we go now, but all on a sudden he grew acquainted with one Self-self, and then he became a Stranger to me.

Hope. Now, since we are talking about him, let us a little inquire into the Reason of the sudden backsliding of him and such others.

Ch. It may be profitable but do you begin.

Hope. Well then, there are, in my Judgment, four Reasons for it.

1. Though the Conscience of such Men Reasons are awaken'd, yet their Minds are not why to- chang'd: Therefore when the Power of wardly Guilt weareth away, that which provoketh ones back- them to be religious, ceaseth: Wherefore slide. they naturally return to their own Course

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again; even as we see the Dog that is sick of what he has eaten, so long as his Sickness prevails, he casts and vomits up all: Not that he hath this of free Mind (if we may say a Dog has a Mind) but because it troubleth his Stomach; but now, when his Sickness is over, and so his Stomach eased, his Desires being not at all alienated from his Vomit, he turns him about andicks up all; and so it is true which is written, *The Dog is turn'd to his own Vomit again.* Thus I say, being both for Heaven, by virtue only of the Sense and Fears of the Torments of Hell; as that Sense of Hell and Fear of Damnation chills and cools, so their Desires for Heaven and Salvation cool also. So then it comes to pass, that when their Guilt and Fear is gone, their Desires for Heaven and Happiness die, and they return to their Course again.

1 Pet. 2
32.

2. Another Reason is, They have slavish Fears that do over master them; I speak now of the Fears that they have of Men: *Prov. 29 For the Fear of Men bringeth a Snare.* So then tho' they seem to be hot for Heaven so long as the Flames of Hell are about their Ears, yet when that Terror is a little over, they betake themselves to Second Thoughts, namely that 'tis good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary Troubles, and so they fall in with the World again.

Prov. 29
35.

3. The Shame that attends Religion lies also as a Block in their way; they are proud and haughty, and Religion in their Eyes is low

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low and contemptible; Therefore when they have lost their Sense of Hell, and Wrath to come, they return again to their former Course.

4. *Guilt*, and to meditate Terror, are grievous to them; they like not to see their Misery before they come into it though perhaps the Sight of it first, if they lov'd that Sight, might make them fly whether the Righteous fly and are safe; but because they do, as I hinted before, even shun the Thoughts of Guilt and Terror; therefore when once they are rid of their Awakenings about the Terrors and Wrath of God, they harden their Hearts gladly, and chuse such Ways as will harden them more and more.

Cb. You are pretty near the Business, for the bottom of all is for want of a Change in their Mind and Will. And therefore they are but like the Felon that standeth before the Judge; he quakes and trembles, and seems to repent most heartily; but the bottom of all is, the fear of the Halter; not that he hath any Detestation of the Offence, as it is evident, because, let but this Man have his Liberty, and he will be a Thief, and so a Rogue still; whereas if his Mind was changed, he would be otherwise.

Hope. Now I have shewed you the Reasons of their going back, do you shew me the Manner thereof.

Cb. So I will willingly.

1. They draw off their Thoughts, all that they may, from the Remembrance of God, Death, and Judgment to come.

a Then

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2. Then they cast off by degrees private Duties, and Closet-Prayer, curbing their Lust, Watching, Sorrow for Sin, &c.

3. Then they shun the Company of lively and warm Christians.

4. After that they grow cold to publick Duty, as Hearing, Reading, Godly Confe-
rence, and the like.

5. Then they begin to pick Holes, as we say, in the Coats of some of the Godly, and that devilishly, that they may have a seeming Colour to throw Religion (for the sake of some Infirmities they have 'spied in them) behind their Backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton Men

7. Then they give way to carnal and wanton Discourse in secret, and glad are they if they can see such Things in any that are counted honest, that they may the more boldly do it thro' their Example.

8. After this, they begin to play with little Sins openly.

9. And then, being harden'd, they shew themselves as they are. Thus being launch-
ed again into the Gulph of Misery, unless a Miracle of Grace prevent it, they everlast-
ingly perish in their own Deceivings.

Now I say in my Dream, That by this Time the Pilgrims were got over the In-
chanted Ground, and entring into the Coun-
try of Beulah, whose Air was very sweet
and pleasant, the Way lying directly thro'
it, they solaced themselves there for a Sea-
son. Yes, here they heard continually the
Singing of Birds, and saw every Day the
Flaw-

* If 62 4.
Cant, 2.
10, 11, 12.

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Flowers appear in the Earth, and heard the Voice of the Turtle in the Land. In this Country the Sun shineth Night and Day ; wherefore this was beyond the Valley of the *Shadow of Death*, and also out of the Reach of *Giant Despair*, neither could they from this place so much as see *Doubting Castle*. Here they were within Sight of the City, they were going to, also here met them some of the Inhabitants thereof : For in this Land the *shining Ones* commonly walked, because Angels. it was upon the Borders of Heaven. In this Land also the Contract between the Bride and the Bridegroom was renewed ; Yea, here, *as the Bridegroom rejoiceth over the Isa. 62. 5* *Bride, so did their God rejoice over them* Here they had no want of Corn or Wine ; for in ver. 8. this Place they met abundance of what they had sought for in all their Pilgrimage Here they heard Voices from out of the City. loud Ver. 11. Voices, saying, *Say to, the Daughters of Zion,* *Behold thy salvation cometh ! Behold his Reward is with him !* Here all the Inhabitants of the Country called them, *The holy People,* Re- ver. 12. *claimer of the Lord sought out, &c.*

Now as they walked in this Land, they had more rejoicing than in Parts more remote from the Kingdom to which they were bound ; and drawing near to the City they had yet a more perfect View thereof ; it was builded of Pearls and precious Stones, also the Streets thereof were paved with Gold ; so that by Reason of the natural Glory of the City and the Reflection of the Sun-beams upon it, *Christian* with Desire fell sick : *Hopeful* also had a Fit or two of the same Disease : Wherefore here they,

by

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lay it by a while, crying out because of their Pangs; *If you see my Beloved, tell him that I am sick of Love.*

But being a little strengthened, and better able to bear their Sickness they walk'd on their way, and came yet nearer and nearer, where were Orchards, Vineyards and Gardens; and their Gates opened into the Highway. Now as they came up to these Places, behold the Gardener stood in the Way, to whom the Pilgrims said, Whose goodly Vineyards and Gardens are these? He answer'd, They are the King's, and are planted here for his own Delight, and also for the solace of Pilgrims. So the Gardener had them into the Vineyard; and bid them refresh themselves with the Dainties; he also shew'd them there the King's, Walks and Arbours where he delighted to be: And here they tarried and slept.

Leut. 23.
24.

Now I beheld in my Dream, that they talked more in their sleep at this time, than ever they did in all their Journey; and being in a Muse thoreabout, the Gardener said even to me, Wherefore mustest thou at the Matter? It is the Nature of the Fruit of the Grapes of these Vineyards to go down so sweetly, as to the cause of the Lips of them that are asleep to speak.

Lev. 11.
8.
Col. 3.
8.

So I saw that when they awoke, they addressed themselves to go up to the City. But as I said, the Reflections of the Sun upon the City (for the City was pure Gold) was so extremely Glorious, that they could not as yet with open Face behold it, but through an Instrument made for that Purpose. So I saw, that as they went on, there met

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met them two Men in Raiment that shone like Gold, also their Faces shone as the Light.

These Men asked the Pilgrims whence they came? and they told them. They also asked them where they had lodged, what Difficulties and Dangers, what Comforts and Pleasures they had met in the Way? And they told them. Then said the Men that met them, You have, but two Difficulties more to meet with, and then you are in the City.

Christian. Then and his Companion asked the Man to go along with them, so they told them they would; But, said they, you must obtain it by your own Faith. So I saw in my Dream that they went on together till they came in Sight of the Gate.

Now I further saw, that betwixt them and the Gate was a River, but there was no Bridge to go over, the River was very deep; at the Sight therefore of this River, the Pilgrims were much stunned, but the Men that went with them said, You must go through, or you cannot come at the Gate.

The Pilgrims began to enquire if there was no other way to the Gate; to which they answer'd, Yes, but there hath not any save two, to wit, *Enoch* and *Elijah*, been permitted to read that Path, since the Foundation of the World, nor shall until the last Trumpet shall sound. The Pilgrims then (especially *Christian*) began to despond in their Minds, and looked this way and that but no way could be found by them, by which they might escape the River.

Now



Now, now look how the holy Pilgrims ride;
 Clouds are their Chariots. Angels are their Guide;
 Who would not here for him all Hazards run?
 That thus provides for him when this World's done.

Then

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Then they asked the Men if the Waters were all of a depth? They said, No, yet they could not help them in that Case: For said they, *you shall find it deeper or shallower, as you believe in the KING of the Place*

Then they addressed themselves to the Water, and entering, *Christian* began to sink, and crying out to his good Friend *Hopeful*, he said, I sink in deep Waters, the Billows go over my Head, all the Waves go over me, *Selah.*

Then said the other Be of good Cheer, *Christi-* my Brother, I feel the Bottom, and it is an's bon- good. Then said *Christian*, Ah! my Friend, *sit at the* the Sorrow of Death hath compassed me *Hour of* about, I shall not see the Land that flows *Death.* with Milk and Honey. And with that a great Darkness and Horror fell upon *Chri-* *stian*, so that he could not see before him. Also he in a great Measure lost his Senses, so that he could neither remember, nor orderly talk of any of those sweet Refreshments that he had met with in the Way of his Pilgrimage. But all the Words that he spake well tended to discover, that he had Horror of Mind, and Heart-fears that he should die in that River, and never obtain Entrance in at the Gates. Here also, as they that stood by perceived, he was much in the troublesome Thought of the Sins that he had committed both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with Apparitions of Hobgoblins and evil spirits; for ever and anon he would mutter so much by Words, *Hopeful* therefore had much ado to keep his Brother's Head above Water,

yea, sometimes, he would be quite gone down, and then 'ere a while would rise up half dead. *Hopeful* did also endeavour to comfort him, saying, Brother I see the Gate, and Men standing by to receive us; but *Christian*, would answer, 'Tis you, 'tis you they wait for; you have been *Hopeful* ever since I knew you. And so have you said he to *Christian*. Ah, Brother! said he, surely, if I was right, he would now rise to help me, but for my Sins he hath brought me into the Snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where it is said of the Wicked, There is no Bands in their Death but their Strength is firm, they are not troubled as other Men, neither are they plagu'd like other Men. These Troubles and Distresses that you go thro' in these Waters are no sign that God hath forsaken you, but are sent to try you whether you will call to mind that which heretofore you have received of his Goodness, and live upon him in your Distresses.

Christian delivered from his Fears in Death,
Isaiah 40.

Then I saw in my Dream, That *Christian* was in a Muse, awhile. To whom also *Hopeful* added these Words. Be of good cheer, Jesus Christ maketh the whole. And with that *Christian* broke out with a loud Voise, Oh, I see him again; and he tells me. When thou passest thro' the Waters I will be with thee: and thro' the Rivers, they shall not overflow thee. Then they both took Courage, and the Enemy was after that as still as a Stone, until they were gone over. *Christian* therefore presently found Ground to stand upon, and so it followed, that the

the rest of the River was but shallow : but thus they got over. Now upon the Bank o the River on the other side, they saw the two shining Men again, who there waited for them : Wherefore being come out of the River, they saluted them, saying, *We are Ministering Spirits sent forth to minister to those Angels do that shall be Heirs of Salvation.* Thus they wait for went along towards the Gate Now you must *them* so nogs that the City stood on a mighty Hill soon as but the Pilgrims went up the Hill with Ease *they are* because they had these two Men to lead 'em *passed out* up by the Arms ; they had likewise left their *of this* mortal Garments behind them in the River *World.* For, tho' they went in with 'em they came out without 'em. They therefore went up *They have* here with much agility and speed, tho' the *put off mor-* Foundation upon which the City was fram'd *talicy.* was higher than the Clouds ; they therefore went up thro' the Region of the Air, sweetly talking, as they went, being comforted ; because they safely got over the River, and had two such glorious Companions to attend them.

The Talk that they had with the shining Ones was about the Glory of the Place who told them that the Beauty and Glory of it was inexpressible, *There, said they, is Mount Zion, the Heavenly Jerusalem, the innumera-* Heb 12 : *ble Company of Angels, and the Spirits of just* 23, 23, 24 *Men made perfect.* You are going now, said Rev. 2. 7. they, to the Paradise of GOD, wherein you & 3. 4. shall see the *Tree of Life*, and eat of the never fading Fruits thereof ; and when you come there, you shall have white Robes given you, and your Walk and Talk shall be every Day with the KING, even all the days of

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Rev. 22. 7 of Eternity. There you shall not see again such
 Isa 57. 12. Things as you saw when you were in the lower
 & 6, 14, Region upon the Earth, to wit, Sorrow, Sick-
 ness, Affliction and Death, for the former
 Things are passed away. You are going now
 to Abraham, Isaac, and Jacob, and to the
 Prophets, Men that GOD hath taken away from
 the Evil to come, and that are now resting upon
 their Beds, each one walking in his Righteousness.

The Men then ask'd, What must we do in
 the Holy Place? To whom it was answer'd
 You must there receive the Comforts of all your
 Toil, and have Joy for all your Sorrow; you
 must reap what you have sown, even the Fruit
 of all your Prayers and Tears and Sufferings;
 for the King by the Way. In that Place you must
 wear Crown of Gold, and enjoy the perpetual
 Sight and Vision of the Holy ONE, for there
 1 John. 32. you shall see Him as He is.

There also you shall serve him continually
 with Praise, with Shouting and Thanksgiving
 whom you desire to serve in the World, tho'
 with much Difficulty, because of the infirmity
 of your Flesh.

There your Eyes shall be delighted with seeing,
 and your Ears with hearing the Voice of the
 Mighty ONE.

There you shall enjoy your Friends again,
 that are gone thither before you and there you
 shall with Joy receive even every one that fol-
 lows into the Holy Places after you. There also
 you shall be cloth'd with Glory and Majesty,
 and put into an Equipage fit to ride out with
 the KING of Glory. When he shall come with
 sound of Trumpets in the Clouds, as upon the
 Wings of the Wind, you shall come with
 him,

him; and when he shall sit upon the Throne 1 *Thet.* 4
of Judgment, you shall sit by him; yes; and 13, 14, 15,
when he shall pass Sentence upon all the 16.
Workers of Iniquity, let them be Angels or Jude 14.
men, you shall also have a Voice in that Dan. 7. 9.
Judgment, because they were his and your 10
Enemies. Also when he shall again return: Cor. 6.
to the City, you shall go too with Sound of 2, 3.
Trumpet, and be ever with him.

Now while they were thus drawing to-
wards the Gate, behold the Company of the
Heavenly Host came out to meet them; to
whom it was said by the other two shining
Ones, These are the Men that have lov'd
our Lord when they were in the World, and
that have left all for his holy Name, and he
hath sent us to fetch them, and we have
brought them thus far on their desir'd Jour-
ney, that they may go in and look their Re-
deemer in the Face with Joy. Then the hea-
venly Host gave a great Shout, saying Bles- Rev. 19. 9.
sed are they that are called to the Marriage Sup-
per of the Lamb. There came out also at this
Time to meet them several of the King's
Trumpeters, cloath'd in white and shining
Raiment, who with melodious Noises and
Sound, made even the Heavens to eccho with
their Sound. These Trumpeters saluted
Christian and his Fellow with Ten thousand
Welcomes from the World; and this they
did with Shouting and Sounds of Trumpet.

This done, they compass'd them round
on every side; some went before, some be-
hind, and some on the right hand, some on
the left (as 'twere to guard them through
the upper Region) continually sounding as
they went in melodious noise, in Notes on
high:

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high; so that the very Sight was to them that could behold it as if Heaven it self was come down to meet them. Thus therefore they walk'd on together, and as they walk'd, ever and anon these Trumpeters, even with joyful sound, would by mixing their Musick with Looks and Gestures still signify to *Christian* and his Brother how welcome they were into their Company, and with what Gladness they came to meet them: And how were these two Men as 'twere in Heaven before they came at it, being swallow'd up with the Sight of Angels, and with hearing their melodious Notes. Here also they had the City itself in view, and they thought they heard all the Bells therein to ring to welcome them thereunto: But above all, the warm and joyful Thoughts that they had about their own dwelling there with such Company, and that for ever and ever: oh! by what Tongue or Pen can their glorious Joy be express'd? Thus they came up to the Gate.

Rev. 22.
14.

Now, when they were come up to the Gate, there was written over it in Letters of Gold. Blessed are they that do his Commandments, that they may have right to the Tree of Life, and enter in thro' the Gates into the City.

Then I saw in my Dream that the shining Men bid them call at the Gate; the which when they did, some from above look'd over the Gate, to wit, *Enoch*, *Moses*, and *Elias*, to whom it was said, These Pilgrims are come from the City of *Destruction*, thro' the Love they bear to the KING of this Place; then the Pilgrims gave in unto them each Man his Certificate, which they had receiv'd in the

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the beginning; those therefore were carried in unto the King, who when he had read 'em said, Where are the Men? To whom 'twas answer'd, They are standing without the Gate. The King then commanded to open the Gate. The King then commanded to open the Gate, *that the righteous Nation, said he that keepeth the Truth may enter in* Isa 26. 2

Now, I saw in my Dream, that these two Men went in at the Gate, and lo, as they enter'd they were transfigur'd, and they had Raiment put on that shone like Gold. There was also that met 'em with Harps and Crowns and gave 'em to them, the Harps to praise withal, and the Crowns in token of Honour: Then I heard in my Dream, That all the Bells in the City rang again for Joy, and that it was said unto them, Enter ye into the Joy of your Lord. I also heard the Men themselves, that they sang with a loud Voice, saying, Blessing, Honour, Glory and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever. Rev 5. 13, 14.

Now, just as the Gates were open'd to let in the Men, I look'd after them, and behold the City shone like the Sun, the Streets also were paved with Gold, and in them walk'd many Men with Crowns on their Heads, Palms in their Hands, and golden Harps to sing Praises withal.

There were also of them that had Wings, and they answer'd one to another without intermission, saying, holy, holy, holy is the Lord. And after that they shut up the Gates which when I had seen I wish'd my self among 'em.

Now, while I was gazing upon all these things, I turn'd my Head to look back, and saw Ignorance coming up the River-side; but

Ignorance but he soon got over, and that without ha'f comes up that Difficulty which the other two Men to the Ri-met with. For it happen'd that there was ver, and then in that Place one *Vain Hope*, a Berry-Vain hope man, that with his Boat helped him over: ferries him so he, as the other, I saw did ascend the Hill, over.

to come up to the Gate; only he came alone, neither did any Man meet him with the least Encouragement. When he was come up to the Gate, he look'd up to the Writing that was above, and then began to knock, supposing that Entrance should have been quickly administered to him: But he was asked by the Man that looked over the Top of the Gate, Whence come you? and what would you have? He answer'd, I hve eat and drank in the Presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King, so he fumbled in his Bosom for one, and found none; Then, said they, You have none: but the Man answer'd never a Word. So they told the King, but he would not come down to see him but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City, to go out and take *Ignorance*, and bind him Hand and Foot, and have him away: Then they took him up, and carry'd him thro' the Air to the Door that I saw in the side of the Hill, and put him in there. Then I saw that there was a Way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction*. So I awoke and beheld it was a Dream.

The CONCLUSION.

NOW, Reader, I have told my Dream to thee,
See if thou can'st interpret it to me ;
Or to thyself, or Neighbours, but take heed
Of Misinterpreting ; for that instead
Of doing Good, will but thyself abuse
By misinterpreting, Evil ensues.
Take heed also that thou be not extream,
In playing with the Outside of my Dream ;
Nor let my Figure or Similitude
Put thee into a Laughter or a Feud ;
Leave this for Boys and Fools, but as for thee,
Do thou the Substance of my Matters see.
Put by the Curtains, look within my Veil,
Turn up my Metaphors, and do not fail ;
There, if thou seekest them, such Things thou'lt find
As will be helpful to an honest Mind,
What of my Drofs thou findest there be bold
To throw away, but yet preserve the Gold.
What if my Gold be wrapped up in Ore ?
None throws away the Apple for the Core :
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.

The E N D.

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